THE

BIBLICAL AND PATRISTIC DOCTRINE

OF

SALVATION.

BY

JOSEPH TAYLOR GOODSIR.

IN TWO VOLUMES.

VOL. I.

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PREFACE.

I HAVE two objects before me in publishing this Work: the first of these objects is paramount; but the second, however subordinate, is of very considerable importance.

I need scarcely mention that the first of these objects is the promulgation of the all-important body of Truth contained in this Work, so far as my Divine Master may deem it right to prosper and bless the Work for that end. Respecting this I need not add a single word.

My second object is, to record in a proper form the Ecclesiastical proceedings in which the Statement of Truth now published originated, and in the midst of which it was in so far developed. But for these proceedings, the Truth I maintain would not have been developed in the form it now wears, as far as I can see; and in justice to the Truth itself, I am constrained to explain the peculiarities in its form of presentment, in the

light of the circumstances that have left me no choice but to write and act as I have done.

First: While occupying the position of a Minister of the Established Church of Scotland, I was led, very much by having been engaged to draw up a Sacramental Catechism, into a most careful and anxious study of the Scriptural doctrine of Baptism and the Lord's Supper. After a course of arduous study, carried on in the midst of Parish duty, at the end of four years I arrived substantially at the conclusions that have been set forth in a somewhat developed form in the First Volume of this Work. I thus found myself, during a whole year before I made up my mind as to my right course of conduct, at direct antagonism to the Standards of the Church. Every time, too, that I baptized a babe my conscience smote me: not, however, from the midst of such a full light as I now possess, but because I could not feel any validness in the argument in defence of the Baptism of unconscious babes. I made up my mind, then, to resign: and I did resign my office as a Minister of the Established Church in terms of the first Appendix to this Work (see Vol. II. p. 359). I wished to be allowed by the Presbytery to resign and withdraw quietly; for I felt confident that nothing satisfactory could possibly

issue from any step that could be taken in the circumstances. Out of good feeling, however, as I firmly believe, it was proposed that I should state the grounds on which I felt constrained to resign, and a Committee of Presbytery was appointed to confer with me. I did as was proposed, still feeling it my duty thus to obey my superiors: I prepared a Statment, the basis of the Work contained in the First Volume; laid it before the Committee, as is described in the Second Preface; and the result of it all is set forth in the Extract from the Books of the Presbytery of St Andrews, which forms Appendix II. to this Work (see Vol. II. p. 362). I need only mention further in connexion with this part of my subject, that the Statement in its present form, as contained in Volume First of this Work, is to all intents and purposes a New Work. It is not only near two-thirds larger than originally; it also contains two elements quite awanting in its earlier form, namely, what I now maintain to be the true Doctrine and Practice as to Baptism, and an analysis of the Type of the doctrine of Salvation which I oppose and reject. Other new elements besides these my present Work also contains, *ex gr.*, the manifestation of the kinship even as respects language of the Old and New Testaments.

Second: I publish Appendix Third, a Letter to my former Parishioners, as the best guarantee of the quietness and self-denial God enabled me to exercise on my final separation from the well-loved people whose Minister I had been.

Third: I republish "Dogmatic and Systematic Standards Considered," a Work written on a sudden impulse, the product of circumstances I need not now mention, though the Work itself contains thoughts and conclusions, which I had revolved in my mind for a considerable time, and had latterly tested by a most real and stern experience. Being now weighted by the "Statement" that precedes it, it will not only have wiped away from it the air of light-minded effrontery it wore in the eyes of some, when it appeared by itself; but it will go home to its mark with the moral force I always knew to belong to it.

Fourth: I republish the "Examination of a Pastoral" purely as a record of the basis on which I proceeded, about three months after its publication, to request an explanation from the Church and through its Courts, of the ground on which it continued to profess belief in the Doctrine of Salvation set forth in the Westminster Confession of Faith. The Work being (like its predecessor) literally written against time *calamo currente*, was

rough enough: it is rough enough still; but rude though it be, it has its own place and importance: therefore, I have now again published it.

Fifth: There are the "Documents" connected with a Petition to the Courts of the Church, to teach me how they deduce Chapter XI. of the Westminster Confession of Faith from the Greek New Testament, and reconcile that chapter with the Greek New Testament. Appendix IV. (Vol. II. p. 368), contains these Documents; and in two Speeches, which close the Second Volume, are set forth some of the grounds on which I felt myself justified in urging my Petition on the Church. I now reassert that no mere mischief-loving, no mere factious, and least of all, did any unpatriotic feeling, lead me to pursue the lonely, arduous, and often terrible path I then trod. A real want in my own soul and heart urged me. Here is a guarantee of my truthfulness in this: I did not learn, or dare, to pray to God according to the sense He has taught me to be in Scripture till the years 1859–60 and 61. Truly Satan has sifted me; but heretofore God has been with me, and I now live in the hope of the better, the enduring life.

My office and work are those of an Advocate of the Truth, not of a Controversialist. My work

began simply and purely as that of an Advocate. My Statement, as at first laid before the St Andrews Presbytery, was absolutely unpolemical—a character that it received, I now fearlessly declare, not from policy, but from the spirit I was then of. The late Principal Cunningham, with that manliness and generosity which characterized him, gave me credit for this in a note I received from him in acknowledgment of the receipt of a copy of my Statement. I now bless his memory for his refreshing words. But the circumstances in which The Truth God has called me to maintain is now placed, no longer admit of absolute neutrality. I should be false to it if I did not contend honestly and thoroughly against all that either malignantly seeks to oppose and ruin it, or seeks covertly to subvert it entirely, or seeks falsely to betray both it and the old doctrines. I declare, then, that I have drawn the sword of The Truth equally against blinded or interested defenders of what has been proved to be false, against Deists and Atheists, covert or open (to the open I shall always give the honour due to gentlemen; to the covert I shall say, Let God expose their folly and evil in His own way); and against the Middle men, the worst of all, for it is they who are truly building up that most horrible of all curses—a Church for Deists

and Atheists. I know, too, what such a controversy means. The Civil and Political cannot fail to be involved in it as much as the Ecclesiastical. But I fear not; for while mine is the part of a Scholar and Theologian, it is conducted in the service of Him who is not only the Lamb of God and the Saviour of sinners, but the Lion of the Tribe of Judah, who is as much now as ever the Lord of Hosts, and a mighty "Man of war." He will defend and make good His own on the highest civil and political ground, no less than on the purely Church ground. I commit myself to my work under the shadow of His everlasting wings, and that as one who has learned to obey the bit, who has been constrained to bear the yoke, and has endured the most severe but wholesome chastisement of the goad.

I hope no one will be deterred from reading this Work by seeing on its pages Greek and Hebrew words. These need be a hindrance to none; for they are almost always within parentheses, their translation forming the text of the book.

Before closing, I must qualify a rather too sweeping statement respecting that much to be honoured Ancient, Thucydides, made at page 43, Vol. I. I have described him in a word as a "Positivist." That there is a certain amount of

truth in this description, is fully proved to my mind by Thucydides' own account of the principles that guided him in the composition of his work, and by the illustration of those principles in his work as compared with the works of Herodotus or Xenophon. Moreover, he lived in an age when the Greek mind had begun to forsake the sphere of religion which was manifested most brightly by Socrates and his circle, and to enter the blank and deadening and demoralizing sphere of mere Positivism, in which man dies in the most important half of his nature, and at the same time becomes dead to the "life of God," the Creator, Sustainer, and Ruler of the universe of being. That famous passage in the work of Thucydides (Book I. chap. xxiii.), however, should have restrained me (had it not escaped from my mind) from writing so unreservedly as I did about one aspect of the Historian's character.

PREFACE TO ORIGINAL STATEMENT.

I AM desirous in this Preface to point out my reasons for submitting the following Statement to the Committee of Presbytery in that form which it now wears, and to offer a few remarks on the principles by which I have been deliberately guided while engaged in its preparation.

I. In accordance with a proposal made by The Very Reverend Convener, I had resolved to prepare certain propositions, or brief statements, which I expected to lay before the members when the Committee met, and which (if need were) I intended to explain orally. With this object in view, I had not only drawn out the propositions, or brief statements, which now stand as headings to the different Sections of this paper; but I had also thrown together some notes and references for my own guidance, while endeavouring to illustrate the several theses. But when requested to hand in

my Statement to the Committee, that they might consider it before meeting with me, I at once felt that something must be added to the propositions in order to explain the matters, which, though substantially, were still so compressedly embodied in them. I set myself, therefore, to prepare such a Statement as has now been drawn up, though, I confess, that in extent it has far overreached the limits originally assigned to it.

At first I had not the least intention of printing my Statement. Not, indeed, till the very end of June did I think of this; and even then not without hesitation was my decision made. The reasons for my decision have since appeared to myself quite sufficient, and I trust that their force will be allowed by the Committee. A mere manuscript must have been a most inconvenient and unsatisfactory form in which to present what I had to state; and especially such a manuscript as could alone have set forth what I had to adduce in explanation or support of my subject. I felt it also to be most desirable that each member of the Committee should be able at once to see and examine for himself what I had to say—an end which could not have been easily or securely reached by any other means than that I have adopted. Besides, I can now let each member of the Presbytery

know (if it should really be thought necessary) what that really is, on account of which I have felt constrained to take a certain course. And while deeply conscious how serious is the nature of the step I have taken in preparing this Document, I also avow that I think it by far the best mode of procedure. For here there is something definite to deal with—something which can be dealt with, not on the shifting grounds which, in a mere verbal discussion, are too apt to find a place, but in that more sensible and tangible mode wherewith a theme of importance can be handled when it has assumed the form of a distinct and fixed utterance. That I at least deem the subject of this Statement matter of vital moment a sufficient warranty has been given; and by putting it in the form it now wears, the best opportunity is now afforded for sifting it. That the argument conducted in it is Scripturally correct, I feel thoroughly convinced; and if I am erroneously convinced, I hope I shall be put right.

By putting my Statement into the form which it now wears, I have been enabled in some measure to show the real bearings of what I deem myself taught in Scripture, and the nature of the Scriptural proofs on which my convictions rest; though this be done in a degree far short of what would

aright set forth its full proportions and full proofs. This mere outline, however, will be sufficient, I trust, to explain why I deliberately refrained from saying anything in the Presbytery respecting the nature of the doctrinal conclusions to which I had come. On one point, the language of my first Statement was as explicit as I could make it; and as to other points (distinctly mentioned in that document), I as explicitly said I would be silent. To have attempted any explanation of my doctrinal reasons, when there was no scope or fitting opportunity for doing so, must have subjected me to needless misunderstanding. But I rejoice that there is now a fitting opportunity and an appropriate mode for pointing out, at least in outline, what I have been brought to consider as The Truth.

II. From the study of the Greek New Testament, pursued with the twofold object in view, of gaining from it, as the fountainhead, a knowledge of the Gospel, and of being enabled to expound the Word of God to my Parishioners as faithfully and fully as was in my power, I was gradually led on to entertain on certain points convictions arrived at in the mode described. These, as they were gradually forming or formed, impelled me to continue more assiduously and vigorously in the

endeavour to find out the mode in which they are developed and applied throughout the teaching of Christ and his Apostles. What I was at length constrained by this course of investigation to hold, as being actually taught in the Greek New Testament, I have endeavoured to state condensedly in the headings of the several Sections of this paper. In the Sections themselves I have endeavoured to unfold and to present to view that interpretation of many portions of Scripture, of which the propositions may be considered as the result, or upon which the propositions are based. Several of the Sections are very brief (although I have worked out the subjects of them at considerable length for my own satisfaction), and I have only stated in them so much as the exigencies of my main argument called upon me distinctly to enunciate. My chief object has been to exhibit that basis of Scriptural interpretation and argument upon which is founded my last proposition. And here I will take the opportunity of stating my conviction, that if that proposition find (as it appears to me) the strongest support in the teaching of Paul and the other Apostles, as strong a support does it find in the teaching of our adorable Redeemer himself; and I regret the impossibility of tracing in the words which he uttered in the days of his Flesh (as

I would fain have done) that very "type of doctrine" which I believe Paul, his great Apostle, taught.

One thing I wish to be distinctly understood regarding the headings to the different Sections, viz., that they are nothing more than attempts to state what I conceive is taught by Scripture on certain subjects. Some terms not Scriptural have been employed in them, merely because I think these terms are fitted to convey, in some measure, the sense of Scripture; but, at the same time, I lay no particular value on them, further than they are fitted to convey a Scriptural meaning. For example, in the last heading (page 151), "a process," and "the steps of a process," are terms employed, because there are truths in Scripture which they appear fitted to describe; but I will lay no stress on these terms; I will employ any other which can express the meaning in question; and I will always think that only the language of Scripture can adequately and authoritatively express Scriptural Truths.

I have preferred deliberately to state in an affirmative form, and irrespective of all other views, the conclusions to which I have come, rather than to show where these may diverge from another form of doctrine, or to support the divergent points by arguments adduced in their support, which must

necessarily have assumed an antagonistic air. For whatever may be said or thought, I am conscious that a desire and love of The Truth alone led me to enter on studies which have at last constrained me, at the command of what I am convinced is The Truth, to take up certain ground; and my great object in this Paper has been to state what I hold, not to object to, or to cavil at, or to argue against any received opinion whatsoever.

But, besides, I saw from the first that it would require all the time and space I could command to bring out and to explain, in any measure at all sufficient, the grounds upon which I stand. The propositions set forth in this Paper state condensedly what I believe to be taught in all the most prominent passages of the Pauline Epistles, as well as in the writings of the other inspired penmen. But to show this, no other course was open for me than that of taking up the passages, interpreting them, and supporting my interpretation by such arguments as appeared most proper. This has required all the time, space, and attention I could command. I have had to examine and to unfold passages which may appear easy enough, and needing small comment when employed according to a stereotyped sense; but when feeling myself compelled by a study of these passages in the Original

to depart from this stereotyped acceptation, it was not open for me simply to do this, but I was compelled to show reason and proof from the analogy of Scripture, both for my being called on so to do, and for my correctness in so doing. This has obliged me to enlarge many parts of my Paper much beyond what I wished; and would have prevented me, even had I felt inclined to do it, from entering on any argument of a mere abstract or of a mere controversial character.

Those impressions in my own mind, which I have endeavoured to transfer to the pages of this Statement, were at first produced (as has been already remarked) by the study of the Greek New Testament. Except by a continual reference to its language, and by a constant use of it, I felt it impossible to convey adequately my thoughts. This will explain why I have quoted so often and so largely (as I have sometimes done) from the original. I was desirous, too, while doing this, that the very passages which had often struck myself with great force, should in their own exact form be *at once* presented to others for examination. Often, too, I felt compelled, for reasons which I need not here state, to have recourse to the actual words of the Original. These, and these only, were my motives for putting down so much of the Greek in

my Statement; and they who have been the most accustomed to employ themselves in the examination of Scriptural subjects, will enter into my feelings and motives.

III. I have introduced very few authorities for my interpretations. I refrained, for two reasons, from attempting to quote many writers, and to employ various names which should carry weight. In the first place, I am conscious in my own mind that the original influence and the main cause leading me to entertain such opinions as I have endeavoured to state, was the New Testament itself; and, in the next place, neither did my time permit me to bring together what might have been collected in the way of authorities, nor did the limits to which I have been compelled to confine myself allow of its being done. That my mind has been influenced by various writers (but these chiefly British), I know; but so far as I am conscious of it, the results, be they right or wrong, which I have put down in this Paper, were arrived at in consequence of giving myself to the perusal of the Greek New Testament.

The mode now pointed out in which I arrived at certain conclusions, when taken in connexion with a circumstance, which I shall state imme-

diately, produced an effect on my mind which, I trust, it will be deemed pardonable in me to mention when my position is considered. I soon saw very clearly the results as regards doctrine towards which I was advancing—to which I was advancing, too, under a guidance in which I felt implicit confidence. My own competency, indeed, in respect of scholarship or other points, to thread my way through the niceties and confessed difficulties of many portions of the original Scriptures, I always felt to be small, even as I feel the same thing at present. I was often, also, at first startled and led to doubt my correctness as a certain view of revelation opened up before my eyes, very different apparently from that which had formerly, from education, always been before me; but I was determined to persevere, until, as far as possible, I had searched out the things which seemed to me so new. And if throughout all the course of my studies and inquiries nothing else but my own opinions or my own interpretations of Scripture had presented itself to my mind, I scarcely think that I could have reached that confidence in the general correctness of the ground taken up by me which I have come to feel; but, by a natural association of ideas, I was led to inquire more carefully and exactly into the recorded discussions of those grand

questions, which have agitated at various periods either the whole Church, as at the Reformation, or smaller sections of it within the confines of Protestantism; and I must avow that it was when comparing the results which I felt conscious of having arrived at by my own independent study of the New Testament with that "type of Christian doctrine" which, as history avouches, has been either held from the earliest ages of Christianity, or been maintained by different sections of the Church since the time of the Reformation, that I took courage and felt confidence in my position. By an experiment made in privacy, and by communion with the Word of God and my own mind, I had reached certain conclusions; and when finding these confirmed, *on the whole* (as I verily believe they are, and that this can be proved), by the statements of fathers who wrote before the rise of the Papacy; by the doctrines on certain points held in the Romish Church, who has never been denied by enlightened Protestants to hold sound doctrine on many subjects which she has in fact been the medium of handing down; by many bodies usually ranked among Protestants both before and after the Reformation; and, indeed, if I err not egregiously, by some of the ablest men and the best fitted to judge on such subjects in the Church of Scotland

herself—it was, I say, the seeing of this that made me feel confidence in the general correctness of what I have stated in this Paper.

I feel constrained, in defence of the ground I have taken up, to state, that I have attended to the history of the Church and to the "type of doctrine" current in her various sections, so far as my ability and opportunities would permit—and I say this because of an objection which may be started even *in limine* against the contents of this Paper, viz., that in it certain exploded and old opinions have been revived. Respecting such an objection, I have two remarks to offer. In the first place, there is a way of exploding and of extinguishing opinions which, after all, if closely examined, has had no such effect upon them; for if there be truth in these opinions, that truth must be vital to all eternity, and no power whatsoever can render defunct the life that is in them; and in the second place, if I see what my mind convinces me is truth, then I care not how old it is—I ask not how often it has been regarded as exploded: for all truth, like the eternal Fountain of all truth, must be eternally fresh and fair; and however neglected or despised or maligned, the truth in the end must triumph, through Him who is Holiness and Truth.

If, notwithstanding, there be error or fallacy in

the argument which has been conducted in this Paper, may I express the hope that it will be exhibited to me? For it is founded and proceeds, so far as I can see, upon a connected and scriptural basis, and presents to my mind an appearance of such verisimilitude, that if it be, notwithstanding this, unfounded, I shall feel the deepest gratitude for being enabled to detect its unsoundness. It is in the general train of scriptural reasoning and deduction that I feel the strength of the argument to lie; for I am well aware, that in the course of so much investigation of a critical kind mistakes may have been committed: while the comparative haste with which my materials have been put together, though they have not been hastily collected, may have led to oversights and errors. But the "type of doctrine" set forth in the Statement appears to me so supported by Scripture, and so plausible (plausible, if indeed erroneous), that I ardently hope any error or fallacy lurking in it will be shown to me in a manner which I can maturely consider, and may thereby be corrected. Though it be a matter of course, still I distinctly declare, that if my argument be shown to me to be erroneous, I will at once retract; but I expect that its incorrectness will be shown on that same ground on which I have conducted it, even on the ground of

Scripture; for I feel that whether as a Protestant or a Christian, I cannot be called on to bow implicitly to any other authority than the Word of God. And I understand the Word of God in the Original to be the ultimate authority in all matters of revelation.

A greater delay has taken place in submitting this Statement to the Committee than I at one time anticipated; but by various causes this has been rendered unavoidable; and one consideration has always induced me not to hasten faster than was absolutely necessary. This was the desire not to submit what I had to say until all the time and means at my disposal were expended in giving an adequate expression to my impressions of the truth: and while experiencing no fear or reluctance at uttering what appears to be true, still, I feel that more time and more favourable circumstances might have enabled me to do fuller justice to my subject. But that the Statement made by me should be rigorously tested by the Word of God, is what The Truth demands, and what I earnestly desire to have done; and I wish not to put down one word for the purpose of deprecating such a trial.

With a hearty expression of gratitude to The Very Reverend the Convener and to the other

Members of the Committee for the kindness I have already received at their hands, I beg to submit to their consideration the Paper which has been drawn up. And may I be allowed to express my conviction, that none placed in my circumstances could have more reason confidently to expect, from those who are to deal with him, all that theological learning, combined with Christian experience and charity, can dictate.

Largo Manse, 31*st August*, 1850.

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Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή· πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ· δικαιούμενοι δωρεὰν, τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, ὃν προέθετο ὁ Θεὸς ἱλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμου πίστεως. Λογιζόμεθα οὖν, πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου. Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν. ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο! ἀλλὰ νόμον ἱστῶμεν.—Rom. iii. 21–31. (*From the Text of Bloomfield.*)

"But now Righteousness of God without Law is manifested, being witnessed by The Law and the Prophets. Even Righteousness of God through Faith of Jesus Christ into all and upon all the believing; for there is no difference; for all have sinned, and come short of the glory of God. Being justified as a gift, by his grace, through the redemption that is in Christ Jesus. Whom God hath set forth a propitiatory, through The Faith, in his blood, for the manifestation of his own righteousness, on account of the passing by of former sins in the forbearance of God—for the manifestation of his own righteousness, in the present time, that he might be just, and justifying him who is of Faith of Jesus. Where, then, is boasting? It has been excluded. By what Law? Of The Works? Nay; but by Law of Faith. Therefore, we conclude that a man is justified by Faith without works of Law. Is he the God of Jews only? and not also of Gentiles? Yes, of Gentiles also. Since One the God who shall justify circumcision by Faith, and uncircumcision through The Faith. Do we then make void Law through The Faith? May it not be! But we establish Law."—*Literal Translation.*

INTRODUCTION.

THE principal purpose of this statement is the exposition of the doctrine of Salvation or Justification, as the Author believes that doctrine to be really taught in the Original Scriptures of the Old and New Testaments. That purpose, however, could not be secured in any measure at all satisfactory, unless certain other subjects closely connected with the principal one should in the first place have received a sufficient treatment. Without a sufficient statement, indeed, of some of these subjects, such as that of the Law and the Faith, not a single step could be made satisfactorily in the treatment of the main theme. Such a sufficient view of these matters, then, being needed from the very first, they have been taken up and treated independently in a first or preliminary part. And there is a satisfaction in feeling that, while the requirements of method and clearness are thus answered, another desirable object is at the same time gained. For in this way, the conclusions reached by the Author on the two subjects of the Law and the Faith will, it is hoped, meet from the first with the attention they deserve. They deserve that attention on their own

account, as well as from their bearing on the right understanding of the doctrine of Salvation or Justification. Especially does this remark apply to the subject of the Faith, both as treated independently in the first part of this Treatise, and in its application to the main subject of the Treatise in its second part. That subject of the Faith is intellectually, no less than spiritually, the true gateway into the Temple of Truth and Life.

BOOK I.

CHAPTER I.

THE CONDITION OF MAN AS DESCENDED FROM THE FIRST ADAM.

God created man after His own image, and upright, and laid on him one prohibition, by the transgression of which, at the instigation of Satan, man sinned and became mortal. All mankind inherit from the first Adam a sinful and mortal nature, and are continually liable to be led astray by the delusions, and overcome by the power, of the devil; but at the same time man is also described in Scripture as retaining certain most important elements and powers in his nature, and as holding a certain most close and intimate connexion with his Creator. In speaking of the penal consequences of the Fall, the countervailing influence of the work of Christ ought never to be omitted; for when the latter is aright considered, it clearly appears that all the penal consequences of the Fall are remedied in the case of those who repent and are reconciled unto God in Christ; that, as would appear from the language of Scripture, such as die in infancy, and also fatuous persons, shall inherit God's kingdom through Christ; and that, consequently, only the impenitent and unbelieving shall be finally condemned, and that on account of their impenitence and continued disobedience.

§ I. 1. *Man Created in the image of God, and upright.* —In proof of the statement that God created man in His own image, and upright, I point to the record contained in the first and second chapters of Genesis. Such passages as Eph. iv. 24, "put on the new man, which after God is created in righteousness and holiness of the truth (τῆς ἀληθειάς)," indicate that the resemblance between that "God

who is a spirit," and a creature like man, composed of spirit, soul, and body, must reside mainly in man's spiritual being, and in his implanted capacity for knowledge, righteousness, and holiness. I say *mainly*, for good reasons have been adduced for believing that the form in which God the Word always vouchsafed to manifest Himself was also the likeness in which man was made even corporeally, the very likeness which the Word Himself also presented in the days of His flesh. Both the things just pointed out combine in suggesting another, which, though clearly indicated in the primeval record, and elsewhere plainly taught in Scripture, has been almost entirely obliterated from common thought on the subject. I refer to the clear intimation that man was not formed in a mere mechanical mode, so as to become only a piece of furniture in the household of God, but that he was produced genetically, so as to be from the very first a child and son of God. This is established, in fact, by the declarations that man was made in the image of God; that God breathed into him the spirit of life (or חַיִּים—lives); and that God is the Father of spirits (comp. Gen. i. 27, ii. 7; Heb. xii. 9). It is corroborated, too, by the solemn declaration contained in our Lord's genealogy that "Adam was the son of God" (Luke iii. 38). This genetic aspect of the production of man is of highest importance; and it ought to be saved from the influence of the one-sided and erroneous opinions which first obscured it and then quite hid it. This matter is of the more importance, because it is not only the correct scriptural view of man's creation, and of his relation to God that is affected by it: it has the closest bearing on the manner in which many important statements are rendered in our Authorised Version, where we find words which in the original mean genetic production, translated by terms of mere mechanical import. It could easily be

shown, did time permit, and were this the place, that this has happened under influences originating as far back as the times of the great Arian controversy, and receiving additional power from controversial forces of much later emergence.

§ II. 2. *The Temptation and Fall of Man through the Subtlety and Malice of Satan.*—Man having been thus created in the image of God, the Divine Creator laid on His creature this prohibition, "Of the tree of the knowledge of good and evil thou shalt not eat," and annexed this penalty to the infringement of the command, "in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). But, as we read, Eve having been beguiled by the serpent, "took the fruit thereof and did eat, and gave also to her husband with her, and he did eat" (Gen. iii. 6). The Divine prohibition carried with it this penalty, "in the day thou eatest thereof thou shalt surely die;" but as it is evident that Adam did not die, in the literal and full sense of the word, in the very day that he sinned, it becomes a question whether in any sense, or in what sense, this penalty, denounced apparently in such precise terms, was inflicted on that very day on which the "one offence (ἐν παράπτωμα)" was committed?

3. Now, that in consequence of his transgression a very great change took place in the condition of Adam, as respects both his internal and spiritual condition, and his external circumstances, is evident from the sacred record. Thus it is said: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the

trees of the garden" (Gen. iii. 7, 8). In these words some most striking change in man's condition is described: and, considering that this change took place immediately after man's transgression and entrance into a state of sin, for sin is transgression of law ("ἡ ἁμαρτία ἐστὶν ἡ ἀνομία," sin is lawlessness, and therefore involves transgression 1 John iii. 4); considering the effects of sin, ἡ ἁμαρτία, or lawlessness, ἡ ἀνομιά, as they may be gathered from the comparison of statements like these—"alienated from the life of God," and "dead in trespasses and sins" (comp. Eph. iv. 8, and ii. 1);—considering these things, I say, then are we evidently led by Scripture to the conclusion, that man died in a most important sense in the day that he ate the forbidden fruit. The unavoidable conclusion from the scriptural statements is, that the close spiritual connexion previously subsisting between Adam and his Creator was in some way severed by the act of transgression, and that thus streams of a free and pure life no longer flowed into the creature from the Creator as they had done. Adam thus, immediately on his sin, experienced a spiritual death, by being, to a certain extent and in a certain way, severed from the root of life; and so the sentence connecting sin and death began at once to be executed on him, forewarning him of its execution to the fullest extent unless the mercy of the benignant Creator should interfere. But man not only suffered thus in himself through his sin, he was also brought into an altered external condition, by the judgment of God pronounced expressly on his sin, as is recorded in Gen. iii. 17–19. However, in the words of the sentence passed on the serpent, evidently in the hearing of man, must a source of hopefulness have been found from the first. For in these words, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15), may be read

the announcement, in its germinal form, of the Divine work of redemption—a form developed most strikingly during patriarchal and legal times, until it was completely manifested in the "fulness of the times" by the Lord Jesus Christ and His gospel. From the first brief announcement of this could Adam, doubtless, draw hope during the days he spent as a mortal on earth; for at length he died in the full temporal sense (Gen. v. 5).

4. Some eminent men of early as well as of recent times have maintained the opinion, that the account of the temptation of our first parents by the serpent is purely allegorical. But the analogy of the faith is, I believe, quite opposed to this supposition; and the primeval record, when read in the light of that analogy, is seen to supply an all-important part of our knowledge respecting the spiritual world and its connexion with the human race. The actual appearance of a serpent in the awfully critical transactions connected with the Fall, is quite analogous with the appearance of the same animal in the not less critical transactions connected with the deliverance of the chosen people from the Egyptian bondage, and with its appearance again in the wilderness to scourge the Israelites. The serpents of the Egyptian magicians were, I believe, such serpents as are still taught in India to assume a rigid state, and to return again to their natural condition at the direction of their charmers. The fiery flying serpents encountered by the Israelites were also actual serpents, I believe; but of what exact kind, whether strictly natural, or supernaturally produced and endowed for a special occasion, we are not warranted to affirm dogmatically in the absence of specific scriptural statements on the subject. The cases of the serpent mentioned in connexion with the temptation, and of the fiery flying serpents that appeared in the wilderness, are perfectly ana-

logous, I believe; for it equally appears that real serpents, but peculiarly, indeed singularly characterised, were engaged in the transactions on both occasions. More than this we are not justified in stating:—and this the rather, because of the supernatural elements that inhere in all these transactions no less closely than the natural; and because they were all transactions in which the kingdom of God was conducting on earth amongst men, and partly in a supernatural manner, a battle against the prince of darkness and his powers. The supernatural powers engaged in the contest clearly appeared on some occasions: as when Aaron's rod, changed by Divine power into a serpent, swallowed the serpents of the magicians; and when in the wilderness the elevated brazen serpent, when looked at, healed by Divine power those bitten by the fiery flying serpents. And so, that supernatural powers acted on both sides in the case of the temptation, whatever might be the character of the actual serpent employed in that transaction, is manifest from the record itself of the temptation and Fall, as well as from the tenor of Scripture. What has been said respecting the primeval record appears from the following portion of the sentence pronounced by the Almighty Judge apparently on the serpent: "(The seed of the woman) shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15); now, as respects Jesus, the Seed of the Woman, these words were fulfilled only in His conflict with the powers of darkness. And as for the analogy of Scripture, it leaves no doubt, as will appear in the course of this work, that as these words foreannounced the decisive contest carried on upon earth between the Lord Jesus Christ and the great dragon, so they found their critical point of fulfilment in the voluntary submission of Jesus Christ to death by the hands of the agents of the prince of darkness, and in the Messiah's destruction of Satan by that very death.

§ III. 5. *Men are sinful and mortal, but have Redemption in Christ.*—That all men are sinful, both prone to commit sin and guilty of committing it, is expressly taught in such statements as the following: "For all have sinned, and come short of the glory of God" (Rom. iii. 23). That all men are mortal is the most indubitable of facts. And that this sinful and mortal nature is inherited by mankind from their first progenitors is plainly taught in Scripture; for we read, "Adam lived an hundred and thirty years, and begat a son in his own likeness," that is, sinful and mortal like himself after his fall, in accordance with what we farther read, that "by the one man's disobedience the many were made sinners," and "by the one man's offence death reigned by one" (comp. Gen. v. 3 and Rom. v. 19 and 17). While the fact is thus affirmed in Scripture (experience amply establishing it), that a nature prone to sin is transmitted through the human race, nothing is said that either prompts an inquiry into the manner of the transmission, or supplies information on this point. This matter is thus shown to have no practical moment for man. As there has been transmitted to each member of the human race a sinful and mortal nature, like to that which remained unto Adam after his fall, he is represented as the head or originant germ of the human race. He is Adam, the representative of man viewed as flesh, which is forbidden to glory before God; and viewed in this aspect, there are presented in such passages as Rom. v. 12, κ.τ.λ., and 1 Cor. xv. 21, 22, as existing between the first Adam and Jesus Christ, the second Adam, both a parallel and contrast. Indeed, in Rom. v. 14, Adam is described as "the figure of him that was to come," that is, of Christ. One conclusion which St Paul evidently intended to establish in passages like Rom. v. 17, 19, wherein he treats of the analogy between the first and second Adam, is, that as all mankind Gentiles as much

as Jews (*οἱ πολλοί*) —were involved in the consequences of the first Adam's transgression, so had all—Gentiles as much as Jews (*οἱ πολλοὶ*)—an interest in the second Adam's obedience unto death, with its consequences. When thus viewed, the analogy cannot fail to appear of a most striking and beautiful character, whatever be the opinions held respecting the apostle's precise meaning in Rom. v. 12–14, where he opens up the subject as discussed in that epistle. For my own part, while looking as carefully as possible into the so expressive language of the 12th verse (whether *ἐφ' ᾧ πάντες ἥμαρτον* be rendered "in whom all sinned," or "because all sinned"); while looking, also, into what is said in the 14th verse about death "reigning even over those who have not sinned in the likeness of the transgression of Adam, who is a type of him that should come;" while reflecting how death has visited all the descendants of Adam, even infants, children, and fatuous persons, untainted by the pollution of voluntary transgressions:—thinking on these things, I say, I cannot avoid the conclusion, that there is a most certain connexion, as of cause and effect, between the first man's offence and the sinfulness and mortality of the entire race which has sprung from him. I recognise, too, the counterpart of all this in what is said respecting the second Adam, that "God was in Christ reconciling the world unto himself, not imputing unto men their trespasses" (2 Cor. v. 19), and that "Jesus tasted of death for every man (*ὑπερ παντὸς*)" (Heb. ii. 9); and I see it as clearly implied in these words, "If one died for all (*ὑπὲρ πάντων*), then all died" (2 Cor. v. 14). For if through the one offence of Adam, not only he himself, but all his posterity became sinful and mortal—all thus sharing equally in the consequences flowing from the one transgression—then I just see the exact counterpart of this (or rather, as the apostle sets it forth, a benefit exceeding by an incalculable measure the extent of the

evil) in the fact, that not only was the one offence of the first Adam met and wiped away by the one obedience of Christ, but also innumerable transgressions for all (τοῖς πολλοῖς) who believe in God, and acknowledge the blessed manifestation of His redeeming love (Rom v. 24, 25). And that nothing in the will of God or the plan of the redemption prevents any from attaining to the full enjoyment of the salvation thus provided in Christ—that it is intended and offered to all, and only lost to any by their own continued impenitence, unbelief, and adhesion to the side of the enemy of God and man—is proved by the fact, that all shall be raised again from the dead by virtue of Christ's victory over death and the grave, that the penitent and faithful, on the one hand, and the impenitent and unfaithful, on the other, may receive the verdict of Christ for the fixing of their respective characters and rewards.

§ IV. 6. *The Truths respecting the Foreknowledge of God, Election, and Predestination, ought to be considered, as well as those touching the universality of the aim of the Atonement and of the Salvation founded on it.*—I have given the meaning of the all-important scriptural statements just examined, in its unmutilated proportions, in reverence for the authority of Scripture (in reverence, too, for the authority of right reason in its own place), and not in ignorance or unconsciousness of other scriptural statements which, in the estimation of many, have seemed to demand such a mutilation. I have given the set of oracles touching the atonement and the salvation founded on it their full meaning, in the clear knowledge and direct contemplation of another set of oracles touching the foreknowledge of God, election, and predestination. Had I not thus written in the knowledge and contemplation of all the elements needing to be considered, I should have sinned, not only

against Scripture, but against a light in which even the stoic, astrologer, and poet of Rome walked :—

> "Sic mihi cunctanti tantæ succedere moli
> Materies primum rerum, ratione remota,
> Tradenda est; ratio ne sit post irrita, neve
> Argumenta novis stupeant nascentia rebus."[1]

But I have kept steadily in view the scriptural statements respecting the foreknowledge of God, election, and predestination, while refusing profanely to truncate, and resolutely giving the unmutilated sense of, such declarations as "he tasted death for every man" (ὑπὲρ πάντος), and "as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous." And no fear of contradiction has haunted me while doing this. For I bear in mind the still living and great principle laid down by Knox, "The Spirit of Truth is unity, and in nothing contrarious to Himself." I also remember that the only sure way to reach the clearest, most correct, and comprehensive view of any great and complex subject, is by resolutely refusing to tamper with any elements, small or great, more or less definite, yet real, that ought to be taken into consideration ; and by as resolutely securing for every element its full proportions of truth, or purpose, or power. Therefore, while neither blinking nor paltering with the declarations of the Holy Ghost respecting the universality of the atonement, and the willingness of God that all men should be saved, I shall as little blink or palter with the adamantine and eternal truths respecting the foreknowledge of God, election, and predestination. The declarations of the Holy Ghost are unquestionably as explicit respecting all these subjects as respecting the atonement itself and its design, or the redemption of man through the atonement from the power and guilt of sin. And as the declaration of

[1] Manilius, lib. ii. l. 784–88.

the latter truths fully vindicates and makes illustrious the grace, mercy, and philanthropy, so does the declaration of the former equally vindicate and render illustrious the absolute, but, at the same time, absolutely wise, merciful, and righteous power and sovereignty of "the King eternal, immortal, and invisible, the only wise God."

7. One of the fundamental principles of God's eternal and universal kingdom is, "Known unto God are all his works from the foundation of the world" (Acts xv. 18). And applying this principle to God's government in the intellectual and moral world, and, in particular, to His rule over mankind, we discern that the least as well as the greatest powers and events in that vast government are all portions of a prearranged and preordained system. This is as evident in the phase of human history presented in the spread of mankind over the world, and the rise under their historical heads of ancient and modern nations, kingdoms, and empires, as in the phase which presents the application of the work of redemption in the selecting, calling, and educating of patriarchs, prophets, priests, and kings, through whom has been carried on to its present stage the work of forming families, nations, and kingdoms, for the service and worship of the Most High. We are enabled to study and understand with sufficient fulness and clearness both these phases of history by means of the Old and New Testament Scriptures, and of profane history as explained by these Scriptures. And we can reach, at the same time, by this means of study, the demonstrable result, that both phases exist by Divine foreknowledge and appointment; for such is the issue of a comparison of the prophecies contained in the Old and New Testament Scriptures with the records of profane and ecclesiastical history. Paganism itself acknowledges this prescient rule of God, when speaking through its

most sublime poet of "The Watchers of Olympus (Ὀλύμπου σκοποὶ)" (Pind. Ol. i. l. 85), just as Daniel spoke of "the decree of the watchers" (Dan. iv. 17). But all is not yet stated. For we are plainly taught that God's foreknowledge and purposes comprehend the ultimate and eternal, not less than the temporal conditions of all individual men. Thus we read: "For whom God did foreknow, he also did predestinate to be conformed to the image of his own Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. viii. 29, 30). So, on the other hand, we read: "The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed" (1 Pet. ii. 7, 8); and again: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Saviour" (Jude 4).

§ V. 8. *Certain Sources of Error in the representation of the scriptural view of Foreknowledge, Election, and Predestination pointed out.*—The scriptural system of foreknowledge, election, and predestination, so far from presenting those abysmal and horrible depths so surely suggested by certain representations of it, manifests itself, on due consideration, as that perfect, though in certain respects transcendental system of rule, which must necessarily be met with in the government of the Creator, Father, and Judge of all, "the King eternal, immortal, invisible, the only wise God." Almost all its characteristic features have their more or less perfect analogues in

every society and government. No association or government comprising evil as well as good members or subjects, can be conducted apart from the principles of selection and rejection, inclusion and exclusion, privilege and advantage or their opposites, which characterise the Church and Kingdom of Heaven, or even the Universal Kingdom of God. There are assuredly transcendental regions in this infinite subject, and we plunge at once into these when we take upon us to deal with such questions as the co-existence of the Divine foreknowledge and the accountableness of intelligent and moral agents, or on the existence of physical and moral evil in a universe created and overruled by the Almighty. But the difficulties that are met with in the discussion of these transcendental themes extend to the fields of philosophy, morals, and general life, as well as to those of revealed truth; and the latter, therefore, ought no more to suffer prejudice from such difficulties than the former. And no more did they in the earlier and better ages of the Christian Church; nay more, for then the true Christian doctrine on all the matters now under examination was, in the hands of such writers as Origen, Eusebius, and Chrysostom, the effectual antidote equally to atheistic and stoical fatalism.[1] Augustine himself, as shall appear, while arguing in most respects like the writers just named, also kept clear on that very account of errors foisted into certain schools of theology in his name.[2]

[1] Compare "Philocalia" (Origen) chapters xxi., xxiii, and xxv.; "Preparatio Evangelica" (Eusebius), Book Sixth; and the Homilies of Chrysostom on, *ex. gr.*, Acts (H. xlvii.) and Romans (H. xvi.) Eusebius maintains the same opinion in his "Theophania" as in his "Preparatio Evangelica." The Homilies "De Fato," published in the Works of Chrysostom, are doubtful.

[2] *See* the "De Civitate Dei," Book V. chap. viii.–xi., and in particular chap. ix. In this chapter Augustine defends both the Divine Foreknowledge and Free Will against the Atheistic reasoning in Cicero's "De Divinatione."

9. The state of things just described, indeed, has come in the course of time to be completely reversed in some parts of the Christian Church, so that the treatment given to the revealed view of foreknowledge, election, and predestination, has made them objects of dread and abhorrence to many on account of the undisguised and undisguisable fatalistic elements introduced into them, and has thus led by reaction to the displacement from their minds of the true, safe, and necessary, not less than of the false modes of conceiving these subjects. But a reaction to this extent must be guarded against, and by all proper means overcome, as much as the errors which have caused it. The august principles of foreknowledge, election, and predestination by God, forming, as they do, the informing and regulating elements in the universal and everlasting government of Jehovah, must be maintained according as they are announced in Scripture, and borne testimony to even by profane history. Indeed, even as it respects individual men, it must never be forgotten that election and predestination, along with the fore-appointment of the ultimate lot of the wicked, are things inseparable from the existence of the Divine foreknowledge, and the conducting of the Divine government on fixed principles of wisdom and holiness, as well as goodness. Let any man make the attempt, and he will soon find the conclusion unavoidable that, granting on the one hand the Divine foreknowledge and government, and on the other the penitent and faithful to be rewarded, and the impenitent to be punished, then there cannot but be an eternal election and predestination to life, with rejection also and condemnation. All this is involved in the calling into being, by the free volition of the Creator, rational and accountable agents, of a certain number of whom He foreknew and determined they should come into being, and should be blessed through penitence and faith, while

of another certain number He foreknew and determined that they should come into being, and should be vessels of wrath on account of impenitence and unbelief. But then there is no element of fatalism in all this, for that on which the ultimate condition of the blessed and the miserable depends—namely, the choice of offered salvation and life by the one class, and the refusal of them by the other—rests with the creatures themselves, according to the verdict, I believe, equally of a true philosophy of consciousness and of Scripture. The whole depends on the free choice of the creature, which neither the Divine foreknowledge nor the decree founded on it at all affects.

10. Now, it is at this very point that error has arisen in the name of Augustine, but in a total misunderstanding of his tenets, at least as to freewill. The sources of error on this subject are three. First: An important source of misrepresentation and consequent injury as respects the great truths under consideration, has been the account given by many of man's state after the Fall. According to this view, men are represented as being spiritually dead in such a sense that in truth no blame can be justly laid on them when they do not repent and believe in the gospel; and it is consequently felt that when such persons are finally condemned, it must be for a horrible fatalistic calamity descending on them through Adam, and not for sin in the true sense of the word. This error, while finding shelter under a combined misunderstanding and misrepresentation of Augustine's tenets as to man's condition, is confirmed by the misunderstanding and misrepresentation, in addition, of Augustine's statements touching "righteousness of God," or "spiritual righteousness." I content myself with thus simply indicating this source of error at present: I shall treat the subject more at large in the ninth section of this chapter. Secondly: Another source of misunderstanding has been the

view taken of the cases of Esau and Jacob, as reasoned on by St Paul in the ninth chapter of the Epistle to the Romans. The Divine selection of the younger brother rather than the elder, before they were born, or had done good or evil, as affirmed in that chapter, has been unhesitatingly maintained to teach the twofold doctrine of election to eternal life, and reprobation, or consigning to eternal death and misery, irrespective of conduct and character, instead of that liberty of choice claimed for himself and exercised by God in selecting the recipients of privileges in His kingdom and agents in the working out of His counsels and purposes. Now, as the former is not expressly declared to be the meaning of the Spirit, surely the latter commends itself as the true meaning, especially when it is seen to harmonise as well with apostolic statements on a similar subject as with the general strain of scriptural teaching. Third: The kindred subject just referred to is the style of address employed by the same apostle, St Paul, in his Epistles to the converts from the Gentiles,—a style of address often supposed to countenance and confirm the fatalistic truth in question. I mention St Paul not because he is singular in his language as to Election, but because as the Apostle of the Gentiles he was led to insist on this subject. Thus the Apostle, in two of his principal Epistles—those to the Romans and Ephesians—not only addresses the converts as elected and predestinated by God to the enjoyment of their privileges, but shows very clearly what he meant by this, viz.—that just as God in former times elected and predestined the Jews to the enjoyment of their high privileges of mere grace, and for nothing better in them than in the other nations, so now in the fulness of times, according to an eternal election and predestination, were the Gentiles admitted in and through Christ to the enjoyment of an everlasting salvation, if they should continue in their faith and obedience.

The Jews who were formerly elected and predestinated to be children and servants of God through obedience to his revelation, were now falling away, and preparing for being cut off from privileges, by their clinging to the Law and rejecting the Messias. So the Gentiles who had been for a season passed by, were now, through faith and repentance, and continuance therein, to enter on the full enjoyment of the blessings of God's temple and kingdom, and that in fulfilment of a Divine election and predestination. The Divine foreknowledge and sovereignty are brightly conspicuous in this, but it is, at the same time, quite free from any element of Fatalism.

§ VI. 11. *The truth as to Foreknowledge, Election, and Predestination harmonises with that as to the universality of the aim of the Atonement and the Salvation founded on it.*—My aim, in the foregoing remarks, has been to show that the truths respecting foreknowledge, election, and predestination on the one hand, and as to the universality of the aim of the Atonement and of the salvation founded on it, on the other, harmonise completely in themselves and in their development in being and action, instead of being contradictory and antagonistic, and so tending to the mutilation, or even the diminution, of at least one of the sets. They would be thus mutually destructive if man, in consequence of the Fall, were really so utterly dead in sin, "made contrary to good,"[1] and left so entirely to himself that he could no more, than Satan or any of his angels, choose salvation through righteousness, if offered to him; and if, in addition to this, Scripture clearly taught that men were all utterly left to themselves to perish, except those whom God had not only foreknown, but with absolute independence of everything save his own choice in and

[1] Westminster Confession, ch. vi. 4.

through Christ, had determined to redeem and create again, they being "altogether passive"[1] in their "effectual calling." If this be what Scripture really teaches on the one hand, then does it contradict its own clear statements on the other, that "Christ tasted death for every man," and that "God will have all men to be saved, and come to the knowledge of the truth." Then must we either cease to say, "Behold the Lamb of God, which taketh away the sin of the world," and "God is the Saviour of all men, specially of the faithful," or cease to insist on the sublime and eternal verities as to foreknowledge, election, and predestination, out of which issue the principles that inform and control God's universal kingdom. But Scripture does not warrant those extreme tenets through which a moral dead-lock (so to speak) would be introduced into the government of God. Nothing of this kind exists under the reign of the All-wise, All-just, and All-good. For the very difference between men and Satan and his angels is, that the former are not reprobate and given over to evil like the latter, but in a state of trial, and having the choice of life or death. And nothing stands between any man and life, so as to be able to shut him out from felicity and enclose him in the prison-house of death and woe, but impenitence, and a preference of sin and ungodliness to righteousness and the Divine favour. The fact that God foreknows who shall thus continue in impenitence and sin to the loss of life and incurring of death, and has planned and ordained all things accordingly, leaves the matter exactly as it was, so far as the sinner is concerned; he has himself alone to blame. The ultimate estate, then, of the finally impenitent is just the most striking example of that general rule in the Divine government, according to which the Divine wisdom invariably outreaches the wisdom of the creature, and catches "the crafty in their own crafti-

[1] Westminster Confession, ch. x. 2.

ness." And the matter is as little affected by cases like those of Esau and Jacob, or the election of the Jews at first to be the people of God, and the election after them of the Gentiles. For these cases are intended to exemplify God's sovereignty in conducting His government and executing His plans; and the lessons they are intended and fitted to teach us for our personal good are deducible from what we may observe in the actual conduct of parties like Esau, or the early Gentile nations, or the Jews at and after the appearance of our Lord, on the one hand, and from Jacob, the Israelites of old, and the Gentiles who obeyed the gospel, on the other, and not from the contemplation of mere fatalistic principles (disguised by the name, God's Sovereignty), in accordance with which God may be imagined to have acted in these several cases.

12. The harmony pervading the scriptural representations of this high subject, when viewed as has been done in the preceding remarks, may be shown in still another aspect. We are guided to this additional view of the subject by the important scriptural principle, "God is the Saviour of all men, especially of the faithful" (1 Tim. iv. 10). The principle thus stated just summarises the truth taught by the declarations on the one hand, that Christ is "the Lamb of God, which taketh away the sin of the world," that "God was in Christ reconciling the world unto himself," that Christ "tasted death for every man (ὑπερ πάντος)," and these sayings of Christ on the other, "I lay down my life for the sheep," and, "I give my life a ransom for many (πολλῶν, not τῶν πολλῶν)." These passages, of only an apparent, not a real contradictoriness, show us very clearly the universal philanthropy of God, and the provision He has made for the salvation of all; but show, at the same time, as clearly, His peculiar feelings and conduct towards those who respond to His goodness,

and becoming reconciled unto Him, enter fully into the relation of children and heirs through Christ. And what thus manifests itself in time in the conduct of the impenitent and penitent respectively, was fully known to the universal Father from all eternity, was embraced in His eternal counsels, included in His purposes, and thus responded to (reverently be it said) in His conduct and language. We are not called upon, then, nor necessitated by the consideration of the Divine foreknowledge, or of election and predestination, to interfere with the statements made by the Holy Ghost on any other theme,—such as the atonement and redemption. We not only feel that we are warranted by reverence for the Word of God to refuse clipping or truncating with a profane hand such general, or rather universal, statements as those met with in the fifth chapter of the Epistle to the Romans, in behalf of the statements as to foreknowledge, election, and predestination. We also feel that, in order aright to explain and defend these high doctrines, we must maintain in their integrity those declarations of the Holy Ghost which show the general and even universal reference of the reconciliation effected by Christ, and of the salvation offered on the ground of it. The support lately attempted to be given to the fatalistic representation of the subject by saying, that it evacuates the Atonement of its meaning and value to declare its aim universal in accordance with the declaration of Scripture, will come under review in our special treatment of that subject in the third chapter of this part. The question as to the ability of man in his fallen state, will also come up for consideration in almost the immediate sequel of this chapter. And, as it will be seen how Augustine's opinion as to human ability has come to be totally misrepresented by understanding in the Lutherano-Calvinistic sense his language

respecting "righteousness (*justitia*);" so, to a like cause, set off by an absurd misapplication of a logical canon, is to be traced the futile attempt to support the fatalistic view of salvation, referred to above.

§ VII. 13. *Man, though fallen, possesses important Powers, either Relics of his original nature, or Gifts coming through the mediation of Christ.*—While man, as it has appeared, is declared in the Scriptures to be fallen, sinful, and subject to death, he is also declared to be still in possession of many most important powers and faculties. Thus he is declared to possess a spirit, "πνεῦμα" (1 Thess. v. 23): this is apparently the same as the speculative and active reason, "νοῦς," (Rom. vii. 2, xii. 2), or "the spirit of the mind (τὸ πνεῦμα τοῦ νοὸς,)" (Eph. iv. 23); and from the all-important functions of intelligence and rule ascribed to it, we must understand it to be the highest principle in human nature. While in such passages as 1 Thess. v. 23, "and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus" (compare Heb. iv. 12), there are traces of a classification of the elements of human nature; still, on the whole, the elements and faculties of human nature, appear to be spoken of in Scripture rather in popular language than according to any systematic or scientific view of them. It thus recognises as belonging to man, and as most important human possessions, all those faculties which the common consciousness teaches the race to be its property. Thus are recognised all the powers of inquiry, "search the Scriptures" (John v. 39); of thinking, "if there be any praise, and if there be any virtue, think of these things" (Phil. iv. 8); and of knowing, "because, that when they knew God, they glorified Him not as God" (Rom. i. 21). The power of choosing and willing is most fully recognised and insisted on; and that as an all-im-

portant spiritual reality kept apart from all metaphysical subtleties: "See, I have set before you this day life and good, and death and evil. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live" (Deut. xxx. 15, 19). The power or faculty of conscience, too (let it be simple, or capable of analysis, still conscience, as a fact in the human constitution), is fully recognised. Thus we read, "Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 15); and again, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts xxiv. 16).

14. There is one thing respecting the condition of man, even in his fallen and mortal estate, which, from its importance in many respects, should never be lost sight of as it is set forth in Scripture. This is his intimate connexion as a creature and child, with that Creator, the God Jehovah, "who is a Spirit" (John iv. 24); "the God of the spirits of all flesh" (Numb. xvi. 22); and "the Father of Spirits" (Heb. xii. 9). This being a truth discernible by the heathens themselves, and taught by one of their poets in these words, "for we are all His offspring," was emphatically reiterated and thus interpreted by St Paul in his address to the Athenians, "In Him (that is God) we live, and move, and have our being" (Acts xvii. 28). So, in like manner, had Job long before declared, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding" (Job xxxii. 8). The same truth is stated by St John with most important additions, when he says of the Word, who created all things, "In Him was life, and the life was the light of man" (John i.

4). He adds, indeed, "And the light shineth in darkness, and the darkness comprehendeth it not" (John i. 5): thus following up the account he had just given of man's close connexion with the fountain of light, with an account of his actual darkness; just as St Paul, in his address to the Athenians, already quoted from, before declaring the nearness of man to God, had also described man's actual blindness and darkness, and the dealings of God with him, "that they should seek the Lord, if haply they might feel after him, and find him, for He is not far from every one of us" (Acts xvii. 27).

15. Statements such as we have been considering ought never to be forgotten, but ought rather to be kept steadfastly before the mind, and unceasingly realised in all their width, depth, and height of meaning. For they are fitted, when thus aright contemplated, to banish mere mechanical and atheistic notions from the mind and heart, and to show how intimate, by the very fundamental conditions of his being, is the connexion of man with God, his Creator, Sustainer, and Judge; how fearful a thing it therefore is to be in the state thus described, "alienated from the life of God, through the ignorance that is in them, and the hardness (or blindness πώρωσιν) of their hearts" (Eph. iv. 18); and how unspeakable the love and grace of God are, by which it comes to pass, that not only all the guilt of alienation from God may be wiped away, in and through Christ, but all Christians may be thus addressed,—"It is God which worketh in you, both to will and to do of his good pleasure" (Phil. ii. 13).

§ VIII. 16. *Man was subjected, after the Fall, not only to the power of Sin but also to the power of the Devil.*—But by the Fall man became liable to be subjected to the fell and destructive influence of that same "doleful dragon" by whose

deceit the Fall was originally brought about. Any Theology which does not recognise and describe this influence, in order that it may be known, encountered, and overcome by the aid of its only thorough destroyer,—the Spirit of God and his Christ,—is blind and deaf to the clearest statements of Revelation as well as the agonised confessions of human nature which every age has echoed. Such a maimed, dumb, and blind Theology cannot be fully faithful to its office; for an important part of that office is to make known out of Scripture the danger that besets every man of "walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2). This prince of the power of the air is the same as the dragon and devil who, as through the Fall he manifested himself to be a liar and a murderer, and having the power of death, became thereby also the father of all among the fallen children of men who hold to his side by continuing to live in ungodliness, sin, and evil. Thus our Lord said to the unbelieving and disobedient among the Jews: "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it" (John viii. 44). In like manner, the apostle John says: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil" (1 John iii. 8). And on the ground of the work of redemption effected by the Son of God when he was lifted up on the cross, as the brazen serpent was lifted up by Moses in the wilderness, has the Gospel of the kingdom of God been always preached to this effect:— "To open the eyes of the blind, to turn them

from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ Jesus" (Acts xxvi. 18). By virtue of the redemption effected by Christ, Christians are freed from the overmastering power of Satan, as well as from the evil consequences of the Fall inherent in their own nature, and are enabled to serve God in the strength of the Holy Spirit, but never are completely safe from the wiles and assaults of the adversary until their warfare has been accomplished; for the Apostolic warning to Christians is:—"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenly places (ἐν τοῖς ἐπκουρανίοις). Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. vi. 12, 13).

§ IX. 17. *Whether any or what amount of spiritual power belongs to Man in his fallen estate?*—As has been already shown, the Divine threat, "in the day thou eatest thereof thou shalt surely die," took effect on man in a certain measure immediately after he transgressed. He lost that measure of pure and perfect spiritual life which he had previously enjoyed through the abode in him of the Holy Spirit and free converse with God, and passed into a state very different from his primeval one, whatever might be the relics of original power left to him, or whatever might be the power reproduced in him in virtue of the mediation of the Word, and the promise founded on it, that "the seed of the woman, should bruise the head of the serpent." That such power was in him after his fall, either as a relic of his primeval state or as a new gift through "the true Light which lighteth every man that cometh into the world,"

has been already shown (Par. 14). But his condition now was very different from what it had been. Previous to the Fall he had possessed Life; that is, a life wise and knowing to the extent needed—righteous and holy to the extent of not knowing transgression and sin—all through God's gift. But after the Fall he had lost that original gift; and whatever power either remained or was restored to him, he had not power completely to resist sin, and to free himself from its alluring and constraining power, whether inbred or applied by Satan; and still less could he lead such a wise, holy, righteous, and godly life as his Creator and Father requires from him as a child and subject. In principle the case was the same with his posterity as with Adam himself. As shall be shown in the next chapter, one chief end of the Law given by God through Moses to the Jews was to prove this inability on the part of man,—another end being the foreshadowing of Redemption from both the power and guilt of sin by Christ. And the main object of this treatise is to explain what Scripture exactly teaches respecting that gift of God through Christ, and by the Holy Ghost, by which all who receive it are restored to a life (which shall be everlasting) of wisdom, righteousness, holiness, and reconciliation with God. It shall be shown that the salvation provided in Christ, and offered in the Gospel, comprises all these elements, or that the justification of sinners consists of the freeing them from the power and guilt of sin, and of the making them as well personally righteous and holy as free from guilt before God. That, for example, Chrysostom in the Greek Church, and Augustine in the African branch of the Latin Church, understood justification or salvation in the sense just described, will be shown in future parts of this work (specially in Book Second), and will appear from many incidental references to their works. And there is a special reason

for adverting to Augustine at this point, as has just been done.

18. Pelagius, a member of the Church in Britain (belonging, indeed, to a religious establishment at Bangor on the Dee, a short distance above Chester), mainly instigated, I believe, by a feeling of antagonism to the growing and overpowering influence of the *quasi* miraculous powers ascribed to the sacraments as mediums of grace acting independently of a rightly instructed faith, urged on successively in Britain, at Rome, and even in the East, a movement in itself as erroneous in the opposite direction.[1] Not content with protesting and arguing validly by means of Scripture against a state of things which was, in fact, the germ of that entire system of superstition protested against at the Reformation, he attacked and denied as well the truths respecting man's fallen estate, as that salvation or justification by grace, which needed to be cleared of the erroneous and superstitious practices which began to overlay it. Thus he denied, on the one hand, that human nature had been much or at all injured by the Fall, and that it was enslaved by sin and the wicked one; while he affirmed, on the other hand, not only that the human will is free, but that man has power in himself to obey the Divine Law:—grace amounting, according to his account, to nothing more than the instructions and encouragements, or at most the forgiveness of sin, conveyed through Christ. Now Augustine (though aided by many, among whom was the great Jerome), contended against all this error, most convincingly and successfully up to a certain point. However he

[1] I select from other authorities which support me in representing the movement of Pelagius as reactionary, that of the late Professor Ramsay of Glasgow, in his Article on Pelagius, in Smith's Biographical Dictionary. The judgment of such a writer is of great weight, as his purely scholarly character and employment afford a sure guarantee for his impartiality.

might be assisted by others, he was the main instrument in bringing clearly out and establishing in an important and large class of his most important and voluminous writings, the true account of man's fallen estate, as we have endeavoured to set it forth, and also the true account of salvation or justification by grace, even as we shall endeavour to state it also in the sequel. Up to this point, then, I believe and maintain that Augustine did invaluable service. But, acting under the erroneous tendencies of his age, as already hinted at, and instigated by the heat of controversy, he also helped materially to advance error and to increase the tyrannical power of the dominant party in the Church,—that party which, seated in authority at Rome, ultimately assumed to itself alone the title of Catholic. History teaches how that party almost utterly trampled out of existence the primitive Churches of nearly the entire Roman world. Now, Augustine helped on this work by co-operating with the Churchmen of his age in stereotyping the favourite sacramental theories, and by lending force, by the decrees of Councils as well as by writing, to all the extreme views on his own side in the Pelagian controversies. To him, more than to any other Theologian in the Western Church, is due the authoritative dogma of the regeneration of infants in baptism; and under the shelter of his authority many have sought, and in the eyes of the ignorant have been supposed completely, to find countenance for giving to Christianity a fatalistic character.

19. But however one-sided and extreme the system erected by Augustine against Pelagius became in some respects, he was as careful, as both the Greek and Latin fathers in general were, to avoid that system of Fatalism which is based on either the virtual or actual denial of the power of volition and choice in man. That he was most careful to avoid the appearance of denying, and on the contrary to

maintain, the continued possession by man after the Fall, of the power of will and choice, will be established immediately by quotations in point. But first let me show how, in these latter ages of Protestantism, and under the extreme forms of Calvinism, Augustine's opinions have come to be misunderstood and alleged in support of a naked fatalism. Thus, when, as has been stated a little way back, Augustine is found maintaining, in opposition to Pelagius, that the human will cannot free itself from the slavery of sin, and work the righteousness and holiness required by God in the Gospel, and promised in the Gospel as a gift of "righteousness of God" to the faithful, he is supposed to maintain that man has no relic of volition within him to which the Gospel appeals. Men are led to imagine this now, because they think that Augustine means by justice and righteousness that mere external, imputative, or forensic justification or salvation described (say *ex gr.*) in the Westminster Confession. If this be what justice and righteousness chiefly mean in the Gospel, and if this were what Augustine meant by it, then would the following statement be quite correct:—"St Austin says,—'Voluntas libera, quia libertas: libera ad peccatum, serva ad justitiam;'—That doctrine, therefore, which teaches 'that when grace is offered we can refuse it if we will, and if we will we may receive it, is to be looked upon as contrary to the Scriptures.'" This quotation from that as useful as deservedly popular book, Cruden's Concordance, brings into view in a most guileless and expressive way the misunderstanding referred to; for what Augustine had in view when writing as in the above quotation, was not the question whether man has the power of choosing or rejecting the salvation or justification offered in the Gospel, but whether he has power to free himself from the bondage of sin and Satan and to work what Melancthon called "spiritual righteous-

ness" (*see* Augsburg Confession), instead of "righteousness of God," after the example of Augustine and the Bible. Now Augustine denied that man could free himself from sin and work righteousness, but not that he could choose in the matter and ask power of God. Out of an overflowing abundance of proof that such was Augustine's opinion, let the following extract from a letter addressed to the Bishop of Rome by him and three other members of the Council of Milevis, which condemned the opinions of Pelagius, suffice :—"Law and grace ought to be distinguished from each other. Law commands, grace assists. Neither could law command unless there were will; nor could grace assist were will sufficient for obedience. Thus we are commanded by law to have understanding, when it is said, *Be not as the horse or mule, which do not understand* (Ps. xxxi. 9); and yet we pray for understanding, as when it is said, '*Give me understanding that I may learn thy commandments* (Ps. cxix. 125). We are commanded to have wisdom, when it is said, *Ye fools, when will ye be wise* (Ps. xciv. 8); and yet we pray for wisdom, as when it is said, *But if any man lack wisdom, let him ask of God, who giveth richly to all and upbraideth not, and it shall be given to him* (James i. 5). We are commanded to be continent, when it is said, *Let your loins be girded* (Luke xii. 35); and yet we pray for continence, as when it is said, *When I would know why none is able to be continent unless God bestow the power, even this was a part of wisdom, to learn whose was the gift, I drew near to God and besought Him* (Wisd. viii. 21). Finally, to avoid the tediousness of recounting each particular, we are commanded not to do evil, when it is said, *Turn away from evil;* and yet we pray that we may not do evil, as when it is said, *But we pray to the Lord that we may not do evil.* We are commanded to do good, when

it is said, *Turn away from evil and do good;* and yet we pray that we may do good, as when it is said, *We cease not in our prayers and supplications for you;* and amongst other supplications of the Apostle for the Colossians is this, *That ye walk worthy of God in all well-pleasing, in every good work and word* (Col. i. 9, 10). As we then acknowledge will, since these things are commanded, so let Pelagius acknowledge grace, since the same things are prayed for" (Epist. CLXXVII.) This passage is of prime importance as respects our present subject. It shows clearly that when brought face to face, as it were, with Pelagius, Augustine was as anxious to guard against the extreme tenet palmed upon him in later times—that man is, as it were, dead in sin, to the extent of utter insensateness and passiveness as respects spiritual, heavenly, and Divine things, as he was to establish man's insufficiency to know, and think, and feel, and act aright in these things. While contending earnestly for the necessity of Divine grace to enable man to arise from the death or sleep of sin which unquestionably oppresses him, to overcome the devil, the flesh, and the world, and to walk in righteousness and holiness of the Truth, he also knew too well how horrible are the abysses of Manicheism and Fatalism, ever to plunge into them deliberately himself, or to lead others to do so by representing man's spiritual death and sleep in sin as a state in which there is no room at all for choice or action, at least in the matter of salvation, but that man is therein "altogether passive." It may be Pelagius did really good service in bringing out the testimony of Augustine against the errors of Fatalism.

§ X. 20. *Sense of the term Flesh (σὰρξ) frequently employed in Scripture.*—Flesh (σὰρξ) and fleshly (σάρκικος), are terms frequently employed in Scripture to denote or to describe human nature and its characteristics. It is said,

indeed, even of the Messiah, that "the Word became flesh (σὰρξ ἐγένετο)," (John i. 14); and that "God was manifested in the flesh" (comp. 1 Tim. iii. 16, and 1 Pet. iii. 18): but here is meant by flesh that pure and perfect tabernacle of humanity in which the Word dwelt and acted amongst men. His human nature, or flesh, Jesus assumed in a peculiar manner; and while He "was made like unto his brethren," and "was tempted in all points like as we are," "yet he was without sin" (Heb. iv. 16). But that flesh or humanity which the race of mankind share, means the nature derived in the ordinary manner from the first Adam; and that this (whatever varying shades of meaning may be attached in Scripture to the term flesh σὰρξ) is its most general and important sense, appears from the mode in which it is employed and described in many of the most important and prominent statements of the New Testament. Thus, this flesh is described as being sinful, and prone to develope itself in much sinfulness; for St Paul says, "In me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not" (Rom. vii. 18, and Gal. v. 17). It is weak, and unable to fulfil the requirements of law; "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3, and Gal. iii. 21). It has reason for shame alone, and none for glory before God: "O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day" (Dan. ix. 7, and Luke xviii. 13). It is guilty before God: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth might be stopped, and all the world may become guilty before God" (Rom. iii. 19, and Ps. cxliii. 2). It can find hope and strength in the Divine mercy and grace alone:

"That no flesh should glory in his presence. But of him are ye in Christ Jesus, who is made unto us wisdom from God (ἀπὸ Θέου), and righteousness, and holiness (ἁγιασμὸς) and redemption; that, according, as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 21–31). The law was given to teach those who lived under it their own sinfulness, and to foreshadow the coming redemption (*see* next Chapter). And most completely is the true condition of "flesh," as well as its grand source of grace and hope, taught in that Gospel which makes known such truths as the following: "So that if any man be in Christ, he is a new creature: the old things have passed away, behold the whole is become new. And the whole is of God (ἐκ τοῦ Θεοῦ καταλλαξάντος) who has reconciled us unto himself through Jesus Christ" (2 Cor. v. 17).

§ XI. 21. *In treating of the Fall and its Consequences, that qualification of Statements, which the introduction of the Plan of Salvation renders necessary, ought never to be omitted.*—The effect produced on the penal consequences of the Fall by the redemption that is in Christ, ought always to be taken accurately into account when we speak of these penal consequences. Had this been always done, many speculations should have been avoided which deserve to have passed on them a much more severe sentence than that of their being merely imaginative and useless. Such a sentence may be justly passed on the Rabbinical imaginations respecting the probable condition of man had he not fallen; but a more severe sentence is certainly due to speculations on the consequences of the Fall carried out into all extremes, irrespective of the consideration that the Divine mercy interfered between man and these consequences immediately after the Fall. That teaching on these subjects may be both truly authoritative and useful,

it ought to adhere faithfully to fact and reality, as these may be gathered from the proper sources of knowledge.

22. Thus, in the case of all who, on hearing the Gospel, repent and believe, or believe and repent (for it makes no difference, when rightly understood, how we arrange faith and repentance), all penal consequences are abolished, and ever-increasing blessings become their portion. Scripture also tells us emphatically that, under the universal rule of mercy and grace conducted by the Redeemer, in accordance with the Father's appointment, "in every nation he that feareth God and worketh righteousness is accepted of God" (Acts x. 35). Let no Church, at its peril, shut out by any dogma of its own the light of truth and mercy radiating, by means of these words, on mankind, from the throne of the Father of lights. Shall any bigot, like those in past times who, after murdering the ecclesiastic, social, and civil life, have next murdered the animal life of those who differed with them, dare to say that the tribe he belongs to shall have more favour from the just God than the tribe of honest men who feared God among the heathens, as Socrates did? Again, the express words of our Lord present a solid foundation of hope that all infants and irresponsible persons, having died, and so paid the irreversible portion of the penalty affixed to sin, shall inherit the kingdom of God in the manner and extent that the All-wise and All-merciful shall see to be right. The Divine words that intimate this are conclusive: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven" (Matt. xix. 14). The case, then, of the finally impenitent and disobedient alone remains to be considered. As these have refused to take advantage of the remedy for the Fall and all its evil consequences, even when that remedy was offered to them, or, if the gospel was not actually offered, have refused to

serve God in the measure that even the light of nature required of them, they must of course abide the penal consequences of their continuance in a fallen, sinful, and ungodly state. For those who have persevered in following the "wicked one" in a course of disobedience to the Divine will and rebellion against the Divine rule, in defiance of the light enjoyed in common by every sane man, or even in defiance, in many cases, of the infinitely brighter light of revelation, there remains no possible or imaginable plea to be urged in arrest of condemnation. But even as respects the impenitent, the strict attention paid by the Supreme Judge to all the claims of equity and mercy, as well as of justice, ought never to be lost sight of, as it may be seen exemplified in the declarations of Scripture.

23. Thus it appears to me undeniable that our great Prophet, with His Apostles and Prophets, always ascribes the condemnation that will be passed on the impenitent and disobedient on the day of judgment to the ungodliness, corruption, and evil of the guilty themselves—especially to the sin of unbelief—and not to the sin of Adam, either as resting on them by an unavoidable "Federal" necessity when not united to Christ, or as by a cognate natural necessity vitiating their nature while not united to Christ. The declarations of the great Prophet and of His followers on this point harmonise with the declarations of the prophets Jeremiah and Ezekiel to the Jews under the Law: "In these days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every man shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge" (Jer. xxxi. 29, 30; comp. Ezek. xviii. 2, 3). And as carefully are we taught that equity and mercy shall guide justice even in pronouncing and executing that judgment, which we are told is "God's strange work." "That servant," says

our Lord, "which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much shall be given, of him shall be much required; and to whom men have committed much, of him they will ask much" (Luke xii. 47, 48). In these last words, indeed, our Lord, in His Divine wisdom, appeals to our consciences for an absolute acquiescence in the equitableness of the principles of judgment set forth by Himself. Nay, more, for on other occasions He uses, as it were, the language of paradox, saying, "If any man hear my words, and believe not, I judge him not: . . . . . the word that I have spoken the same shall judge him" —to show thereby more strongly how absolutely impartial and, as it were, impersonal the process of judgment shall be on the day of the last "great assize" (comp. John xii. 47, 48).

CHAPTER II.

ON LAW AND THE LAW.

Law, signifying authoritative rules of life and conduct in general, whether made known by Reason or by Revelation, is a subject frequently mentioned and insisted on in the Scriptures, which place it in the same class, and affirm respecting it in the same manner, as respecting the Law, which signifies the whole system revealed through Moses, and enacted by him under Divine authority, to be the form of civil and religious government to God's ancient people the Jews. This system is in the New Testament contrasted in some respects with the Gospel, but is declared to harmonise in other respects with the Gospel, while all power for quickening, justifying, and perfecting man is denied to the Law, and declared to belong exclusively to the Gospel, as preached both before and after the advent of Christ. The Mosaic Law is also declared to have been done away with, because fulfilled in and superseded by the Gospel, when ratified by the death of Christ.

§ I. 1. *The idea of Law in general is clearly expressed in Scripture, and insisted on for important purposes.*—Explicit and forcible statements show that the idea of Law in general was familiar to the minds of the Apostles, and that they contrasted it, as well as the Law given by revelation, when they insisted on the contrast between Law and the Gospel. Thus, St Paul, having come to the conclusion, in the second chapter, tenth verse, of his Epistle to the Romans, that God will award a righteous recompense equally to Jews and Gentiles in the final judgment, proceeds as follows :—"For there is no respect of persons with God. For as many as have sinned without law (ἀνόμως), shall also perish without law (ἀνόμως); and as many as have sinned in law (ἐν νόμῳ), shall be judged by law (διὰ νόμου);

for not the hearers of the law (τῶν νόμου) are just before God, but the doers of the law (τῶν νόμου) shall be justified. For when the Gentiles, which have not a law (νόμου, a revealed law, the Jewish, or one like it), do by nature the things contained in the law (τὰ τῶν νόμου), these, having not a law (νόμου, a revealed law, either the Jewish, or one like it), are a law (νόμος) unto themselves, which show the work of the law (τῶν νόμου) written in their hearts, their consciences bearing witness, and their thoughts the meanwhile accusing or else excusing one another." The existence, power and authoritativeness of "the Law of Nature" are here explicitly affirmed by the apostle, and employed by him as a basis of argument. His recognition of this Law is as clear in other parts of his writings, though perhaps nowhere so full as in the passage just cited. It is to be observed, too, how he places this Law of nature alongside of the revealed Law, and argues from them on the understanding that the former agrees completely, so far as its voice and utterance reach, with the latter. And this prepares us for understanding his full sense, when he manifestly argues, in many most important passages of other epistles as well as this to the Romans, from the conception of Law in general, that is, the Law of nature no less than the Law of Moses. It is by carrying this adequate conception of the Apostolic language and meaning with us, that we are enabled to comprehend their real largeness and grandeur, when he proceeds in his great argument, in the third chapter of this epistle, from the statement: "But now, apart from law (χωρὶς νόμου) the righteousness of God is manifested" (v. 21); and at last winds up that special argument with the words, "Do we then make void law (νόμον) through the faith (διὰ τῆς πίστεως)? God forbid: yea, we establish law (νόμον)" (v. 31).

2. In fact, the Apostles and Prophets of Christ, seeking

as they did to convert Pagans no less than to convince Jews, appealed directly to the religious feelings and moral faculties of the former, in order that they might be brought to accept Jesus, "the Desire of all nations," and the Deliverer, who had said from of old, "Look unto me, all ye ends of the earth, and be ye saved." Whether men had sought eagerly the knowledge of the unseen God, and failed to find it satisfactorily either in the common national creeds, or in their own contemplation; or whether they sought the true wisdom and philosophy, through which as "a Discipline" they might be set free from moral corruption, and reach true moral good, and failed in that; or whether they sought relief from the awful alarms of conscience, and dread of the invisible Judge, and failed also in that;—all such religious longings and moral requirements among mankind, showed that such a Saviour as Christ—"the Word made flesh"—was indeed the Desire of all nations. All such longings and searchings, indeed, especially in their purer manifestations, are just the result of a Divine education carrying on among men in general, and as they bore testimony to man's sense, in general, of the need of redemption, so were they intended to be met and supplied in the "Fulness of the times." It was the universal consciousness of Law, requiring the knowledge and worship of the Lawgiver, and inflicting dispeace and misery on its transgressors, that produced all such feelings and desires in man. And, therefore, that men in general might be saved, "Christ became the end of law (τέλος νόμου) for righteousness to all (Gentiles as well as Jews) who believe"; He "was made of a woman, under law (ὑπὸ νόμου), that he might redeem them that were under law (ὑπὸ νόμου), that they might receive the adoption of sons" (Rom. x. 4; Gal. iv. 4). That the Lord of glory was born in the form of a servant under Law in behalf of men of all

nations, was even miraculously attested, as when the wise men of the East, star-led, came to present offerings and worship to Him even in His manger-cradle; and when, shortly before His last crowning act of obedience for the redemption of mankind, "certain Greeks came to see him," and were rewarded by witnessing a special testimony borne by the Father to Him, as being the Saviour of Greeks equally with Jews (comp. Matt. ii. and John xii.)

3. But, besides, the Old Testament contains explicit information as to God's dealing with the Nations, previous to Christ's appearing on earth, in the manner just described. Thus, in that remarkable Psalm (the xciv.), in which violence and injustice on the part of the powerful are reproved, we read,—"He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth (tutoreth[1]) the heathen, shall not he correct?" (v. 9, 10.) And how many instances of God's tutoring the nations do the Scriptures record! A few among these striking examples are those of Joseph, and afterwards Moses, and all they accomplished in Egypt; of David and Solomon, and the influence of their kingdom throughout the world in their time; and of Daniel and the Israelites during the Captivity. But these examples only illustrate a great scheme carried on, as Scripture gives us reason to believe, in the ancient world, with the Israelites as its centre. For it is intimated to us that, when God divided the earth among the nations, He did so on principles having reference to the Israelites and their national constitution; reserving the Israelites at the same time as His peculiar people—His own lot (Deut. xxxii. 8, 9). And this, too, must have been done with an eye to the working out of the prophetical promises made to Shem and his brothers, one most important element in which was the future dwell-

[1] *See* Bishop Horseley's "The Book of Psalms."

ing of Japheth in the tents of Shem (Gen. ix. 26, 27). And this, again, as well as the things previously pointed out, finds a remarkable comment in the predictions of both Daniel and John respecting the arrangements among the nations in Gospel times. The light of these Scriptural intimations supplies to us the true explanation of the genuine thread of Supernaturalism that runs through history as written by a Herodotus or Xenophon (Thucydides was a Positivist), by a Livy or a Plutarch, or even by a Tacitus. Seen in this light, Legislators like Numa, or Patriots like the great Africanus, were the very reverse of mere enthusiasts or impostors. Even the oracles were far from being only mouthpieces of demons, as Eusebius contended.[1] For, admitting with St Paul all the darkness and corruption of the pagan world, we must also maintain with him, "that God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after and find Him, though he be not far from every one of us" (Acts xvii. 26, 27). Let materialists scoff, but I will believe Scipio was heard by God, whom he sought as the God of Rome, even on the Capitol.[2]

§ II. 4. *Among various senses in which the expression "the Law" is employed in Scripture, there is a pre-eminent one.*—Certain passages occurring in the Old Testament (Ps. i. 2, xix. 7), as well as in the New Testament (John x. 24; 1 Cor. xiv. 21), show that the whole Old Testament was sometimes called the Law of God. At other times it was spoken of as the Law and the Prophets, as in the passage: "But now righteousness of God, apart from law, is manifested, being witnessed by the

[1] *See* Præpar. Evang. book v. [2] *See* Livy, book xxvi. chap. 19.

law and the prophets (*ὑπὸ τοῦ νόμου, και τῶν προφητῶν*)" (Rom. iii. 21). But that by the emphatic expression, the Law (*ὁ νόμος*), occurring in the New Testament, is commonly meant the Law of Moses taken as a whole, is proved by an abounding and generally admitted evidence. This evidence is clearly exemplified by such passages as Matt. v. 17, Acts xiii. 39, and Rom. iii. 21. In some parts of the New Testament, indeed, the moral department of the Law is more especially referred to, as in Rom. vii. 7, 2 Cor. iii. 7; while in other parts the ceremonial and typical portions of it are meant, as in Heb. ix. 10; but still, the Law, including both the moral and ceremonial portions, is plainly meant in many places, and is so spoken of as to make it plain that the entire Legal System forms one member of a contrast, the other member of which is the Gospel (*see* Gal. ii. 15, 16; Rom. iii. 2, *κ.τ.λ.*) The detailed proof of this statement, deducible from the passages just quoted, as well as from others, shall be brought forward in due course.

5. The Law consisted, as has been already hinted at, of several elements or departments. It contained a purely religious and moral department in the Decalogue, and all the other religious and moral truth made known by Moses. It contained a typical and ceremonial department, exemplified in the Priesthood and sacrifices, the Tabernacle, and all its services. It contained an economical and civil department, with which such religious observances as the feast of tabernacles and the jubilees were mingled in a very remarkable manner. It assigned to the political rulers of the state—both to the original rulers in the times of the pure Theocracy and to the Kings—their own proper spheres of action, proportioned and adjusted so as to harmonise with the religious powers in the state. This legal economy, moreover, is invested with an augustness of character surpassed only by

the economy of the Kingdom of Heaven established on earth in "the fulness of times." What God did by Moses, Aaron, and Joshua, in establishing and inaugurating the old covenant, was, however, the fitting prelude of what He himself did in the person of His own Son—the true Moses, Aaron, Joshua, and David—in establishing and inaugurating, on the basis of the new and better covenant, His kingdom of grace and glory. The former was thoroughly and completely adjusted for the direct good of one race and people, when the remainder of the world was allowed for a season to walk (not, however, without Divine control and guidance) in the darkness which men had chosen; the latter was as completely adapted to that universal kingdom which God had determined to introduce, in the fulness of the times, in its final form under the Headship of His own Son, exalted to sit at His own right hand.

§ III. 6. *The Character and Objects of the Law fully described in Scripture.*—Full and explicit information is given in the New Testament Scriptures respecting the exact character of the Law, and the objects it was intended to serve. The Pentateuch itself, indeed, which contains the Law, represents its character in the same manner as the New Testament; and other parts of the Old Testament, especially the Book of Psalms and the Prophetical Writings, still more plainly agree with the New Testament in describing the exact character and value of the legal institutions. Still, the most explicit information is met with in the New Testament, because one important part of its office was to show why the Law had passed away in its form, now that all which it taught and typified was substantiated in the gospel. Nothing has tended more to confuse men's conceptions of the Gospel, and even to introduce corruptions into Christianity, than a failure to understand the declara-

tions of the new covenant touching the old, and a consequent mingling of the two. This has happened, however, in despite of full and explicit instruction and warning. To this instruction and warning, then, I would now advert.

7. Now, we are told that the Law was "added" to certain promises made by God to Abraham (Gal. iii. 19), which contained "the gospel preached before unto him" (Gal. iii. 8); and that these promises were made by God in the form of a covenant or testament (διαθήκην, Gal. iii. 16, 17), which God confirmed (προυκεκυρωμένην, Gal. iii. 17), or mediated (ἐμεσίτευσε, Heb. vi. 17), by his own oath to the father of the faithful, who received them by faith (Gen. xv., Heb. ix.) "The law was added" to these promises made to Abraham, "on account of trangressions" (Gal. iii. 19). The sense in which the Law was added to the promises is remarkable, as declared in Scripture, and deserves special attention. That it was given to be a guide to righteousness and holiness is certain; but then it aimed at this end in a peculiar manner. For while in itself spiritual, holy, just and good, it proceeded on the principle, "the man that doeth them shall live in them" (Gal. iii. 12); and thus it appealed to man himself for obedience, though man is carnal, "sold under sin," and therefore unable to render a full spiritual obedience to it. That such is man's nature and condition as a descendant of the first Adam, has been already shown in the first Chapter; and though his nature and condition were such, the Law nevertheless appealed to him for obedience, with a view to important ends insisted on in Scripture. It was thus intended and fitted to produce a knowledge or consciousness of sin: "By law is the knowledge (ἐπίγνωσις, consciousness) of sin" (Rom. iii. 20). How the Law teaches at once the knowledge and consciousness of sin, and man's inability, through his innate sinfulness, to obey the Law of himself, is most strikingly taught

by St Paul in these words: "For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 22–24.) A comparison of two other passages teaches the same truth in a striking manner; thus, whatever else the following passages teach: "I was alive without the law at one time; but the commandment having come, sin revived, and I died; and the commandment which was ordained unto life, I found to be unto death" (Rom. vii. 9, 10); and again, "Law entered, that sin might abound" (Rom. v. 20),—whatever else, I say, these passages teach, they show clearly that the effect of the appeal of God's holy Law to man's sinful nature is the evoking human sinfulness into the clear light of consciousness and knowledge. We learn that another important function of the Law was, "to keep up the remembrance of sins" (Heb. ix. 3): this it did by means of certain sacrifices offered year by year. By thus through its spiritual commandments producing the consciousness of sin, and convincing of sins that would else have escaped observation, and by its typical institutions keeping up the remembrance of sin, the Law was a powerful means of teaching those who lived under it their need of redemption (comp. Ps. xix. and cxxx.)

§ IV. 8. *The Law is in many respects contrasted in holy Scripture with the Gospel, while in other respects a complete harmony is declared to exist between them.*—The Law is thus contrasted with the Gospel: it could not, like the Gospel, quicken or make alive; "for if there had been a law (*νόμος*) given which could have given life, verily righteousness should have been by law (*ἐκ νόμου*)" (Gal. iii.

21). The same truth is taught in the following passage: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law (τοῦ νόμου) could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law (τοῦ νόμου) might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 2–4). Again, the Law "could not take away sin," nor could it make "the comers thereunto perfect;" whereas, "by one offering (Jesus) perfected for ever them that are sanctified" (comp. Heb. x. 4, 1, 14; John xvii. 19). Still further, the legal promises were directed to earthly and temporal blessings (Deut. xxx.); whereas we read of Jesus, "he obtained a more excellent ministry (than the legal priests), by how much he is the mediator of a better covenant, which was established upon better promises" (Heb. viii. 6). On the other hand, the Law and the Gospel are shown to harmonise in many important respects. Thus the Law is declared to be "the form (τὴν μόρφωσιν) of the knowledge and the truth" (Rom. ii. 20); that is, the Law is the sketch or delineation of the gospel. To a like effect, it is said that the Law was "the shadow of good things to come" (Heb. x. 11). The Law is also described as "a schoolmaster to bring us unto Christ" (Gal. iii. 24); Who came "to fulfil the law and the prophets" (Matt. v. 17); and Who is "the end of law for righteousness to all who believe" (Rom. 10. 4).

9. Indeed, very striking and beautiful is the character of the legal institutions, as figuratively and prophetically representative of the Gospel dispensation. Contemplating the chief features of the Legal Dispensation, we see the two tables of the Law or Covenant kept within the ark, on which was the mercy-seat or propitiatory (ἱλαστήριον), where Je-

hovah, King of Israel, dwelt between the cherubim, the whole having been duly consecrated, according to appointment, with the blood of sacrifices. While the nation and individual citizens, then, observed the terms of the covenant by avoiding idolatry, keeping the Sabbath holy, and refraining from the forbidden sins, God dwelt among them propitiously; accepting the stated atonements made for national or individual transgressions that were acknowledged, and at the same time defending and blessing them while thus obedient; but ever and anon visiting with summary and awful judgments the disobedient and rebellious, and "walking contrary" to as many as "walked contrary" unto Him, until He had destroyed them in their impenitence. Truly this is just the draught of the Gospel-dispensation. For in this dispensation God is seated on a throne of grace by virtue of the atonement made by Christ, the Lamb of God, who is our propitiation and propitiatory, and in whom are stored all the treasures of wisdom and knowledge. Jews and Gentiles alike, who repent and believe the Gospel, "are justified as a gift, by God's grace, through the redemption that is in Christ, whom God hath set forth a propitiatory, through the Faith, in his blood." All who are thus justified or saved through the Faith, are "fellow-citizens with the saints and of the household of God;" they are "come unto Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, whose names are written in heaven, to the spirits of just men made perfect, to God the Judge of all, to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel." And inasmuch as the light, benefits, and privileges enjoyed under the Gospel are incomparably superior to those enjoyed under the Law; so do unbelief, impenitence, rebellion, and apostasy

assume a proportionably deeper guilt, and entail a proportionably severer punishment under the former. We are taught in the gospel by an argument *a fortiori* to apply to ourselves the principles of reward and punishment exemplified under the law.

§ V. 10. *The Righteousness according to Law.*—As has been already pointed out, the Law appealed to man's own power, and one of its sanctions was, "the man that doeth them (the requirements of the Law) shall live in them" (Lev. xviii. 5, and Gal. iii. 12). There was a sense in which they who obeyed the things enjoined in the Law lived in them. Thus, they who endeavoured reverently to obey its moral and religious requirements, and to worship God in the mode he had prescribed in it, enjoyed the long life and temporal prosperity promised to the obedient. The seasons of peace and prosperity, too, enjoyed by the Jewish nation, were synchronous with their seasons of obedience, and the reverse. In this respect, as in others, the Legal foreshadowed the Evangelic dispensation. But there was another, and most deeply important, sense (a sense which has been shortly pointed out above, and which becomes apparent from the very purpose of the Law) in which no man could do the things enjoined by the law and so live by it. For "by the law (both by its moral and ceremonial departments) was the knowledge of sin" (Rom. iii. 19, 20, and vii. 7). Against sin in every form the Law denounced a curse, a deliverance from which could only be effected through Christ, "who was made a curse for us" (Gal. iii. 10; Rom. iii. 25, 26). Of Christ, the true propitiation and propitiatory for sin, the legal sacrifices were only types, possessing in themselves no efficacy for taking away sins, but rather keeping up the remembrance of them till the one perfect sacrifice for sin should be made by Christ

(comp. 1 John ii. 2; Rom. iii. 25; Heb. x. 1–4, &c.) As, therefore, no man could either perfectly do the things contained in the Law, nor by it receive the forgiveness of sins, it is plain that men "could not live by it" in the full sense—even in that sense in which life is offered in the Gospel, and enjoyed by all who in obedience to the Gospel believe in the Lord Jesus Christ.

11. In accordance with what was just said respecting one sense in which those living under the Law might "do the things written in it, and live by them," there was "a righteousness by works of law (*δικαιοσύνη ἐξ ἔργων νόμου*)" (Rom. x. 5; Phil. iii. 6; Deut. vi. 25; xxiv. 13). But then it is termed a man's own (*ἰδία* or *ἡ εμή*) righteousness (Rom. x. 3; Phil. iii. 9); or a carnal righteousness (comp. Heb. x. 9–14, and vi. 1); because it was a man's own, or a mere human or carnal, righteousness so far as produced by the Law, since the Law could neither quicken and make alive, nor sanctify from guilt, and make perfect "the comers thereunto" (comp. Gal. iii. 21; Heb. xii.; and Acts xiii. 39). But though enabled by their Law to possess only this carnal righteousness, and though by the Law they could not be perfected, still even in this righteousness they who lived in legal times enjoyed a great advantage and privilege; for it was by this righteousness, and by their endeavouring to keep the requirements of that Law (which could only effect this imperfect righteousness for them), that the Israelites became partakers of the temporal benefits promised under the Theocracy.

§ VI. 12. *But provision was made for the production of Evangelical and Spiritual Righteousness, as well during Legal as during Patriarchal and Gospel times.*—To obviate an apparently strong objection which may here seem to spring up, one thing plainly taught and promi-

nently brought forward by St Paul must be borne in mind. The objection is :—Was that mere carnal righteousness, and those mere temporal benefits which have been described above, all that any living under the Law enjoyed? Now, no such thing has been either stated or implied in the previous remarks. It has, indeed, been affirmed in the previous paragraphs (and that on the authority of Scripture), that the carnal righteousness described above was all *the mere Law* could put any man in possession of, and that owing to the very nature of Law in general, as being unable to quicken and endow with spiritual life (Gal. iii. 21). It is also affirmed on the same authority, that the Law, by its sacrifices, could not take away sin (Heb. x.); and that Christ was set forth, "in the fulness of the times," as the true propitiatory even for the "sins that were past (*ἁμαρτίων προγεγονότων*)" (Rom. iii. 25). Moreover, we are taught by the same authority, that the blessings guaranteed by the mere Law to be bestowed on its faithful observers were of an earthly, temporal, and carnal kind, such as might be enjoyed in the earthly Canaan (Deut. xxviii.) But then St Paul teaches us emphatically, that there were promises made by God to Abraham long before the giving of the Law, and to which the Law was added—promises which contained the Gospel preached before unto the patriarchs — promises which the father of the faithful received by faith (Gal. iii.). But not only so : the primeval promise, made at the Fall, and containing the Gospel *in germine*, found its expansion in the promises made to Abraham, even as these again found their expansion in that law which was "the form (*μόρφωσις*—draught or plan) of the knowledge and of the truth;" and in those prophetical writings among which is found explicitly stated this principle, "the just man by faith shall live" (comp. Hab. ii. 4, and Gal. iii. 11). Now, they who lived under

the Law had such promises as these to lay hold of by faith, and to be unto them a ground of hope; as, indeed, we are taught that all the "Worthies," from the earliest times as well as under the Law, lived by faith (Heb. xi.) To these things must we look, as Scripture teaches us to do, for an explanation of the sources and principles of that higher life, that life of faith, enjoyed by many who lived under the law. And the faithful, so far from finding in the Law an opponent to this kind of life, would rather find in it a great aid; because in it they had "the shadow of good things to come," and "the very form of the knowledge and the truth;" and all this may, I think, be seen to be perfectly consistent with the reiterated and most precise statements of the sacred writers, that "by the law is the knowledge of sin," that "it could not make alive," that "it could not make the comers thereunto perfect." It appears, then, that many who lived under the Law led a life of faith, and "were heirs of the righteousness according to faith (*τῆς κατὰ πίστιν δικαιοσύνης*)" (Heb. xi. 7).

13. This "righteousness according to faith," then, came not by the Law; but, nevertheless, the Law, as "a form of the knowledge and the truth," must have aided it. But there was another kind of righteousness which was by the Law, which might exist altogether apart from the righteousness which is according to faith, and to which St Paul referred, when saying of himself that he had been, "touching the righteousness by law (*δικαιοσύνην τὴν ἐν νόμῳ*), blameless" (Phil. iii. 6). This was the kind of rightousness that entitled a man to be held perfect by other men, and which too many supposed to render them perfect in the sight of God, and acceptable to Him. (See Luke xviii. 11, 12.) It was a man's own righteousness wrought out by his own strength, apart altogether from the divinely implanted and living principle of faith, and from the humility

which can alone find favour with God, and lead on to the enjoyment of grace (James iv. 6). This was the very kind of righteousness in which the Scribes and Pharisees gloried, and in which Paul, while still a Pharisee, exulted. It was against this, and the notions from which it sprang, viz., that the Law, which was only the "form of the knowledge and the truth," could lead unto righteousness by its "literal commandments," or make perfect by its mere typical sacrifices; it was against this, which tended to pervert the meaning and purposes of the Law in one way, as much as the traditions tended to "make the commandments of God of none effect" in another way: it was against all this that Paul the apostle strove. He earnestly endeavoured to bring men back to the religion of Abraham, and to a recognition of the prophetic principle, "The just man by faith shall live," according as the religion of Abraham was perfected by Jesus Christ, and as Habakkuk's principle was made the fundamental one in the Gospel of Christ.

§ VII. 14. *The Service rendered by the Prophets in explaining the Law, and leading on those who hearkened to them to a life of Faith.*—The extraordinary events in their history, up to the time of the giving of the Law, could not but arrest the attention of the entire Jewish nation, and convince them of the exertion of the Divine power in quite unprecedented modes in their behalf. All amongst them who attended to these transactions with due reverence and emotion, could not but be led by them, through the Divine blessing, into a life of faith and obedience. To all these events came to be added afterwards the as extraordinary circumstances which accompanied the giving of the Law, the journeying in the wilderness, and the final settlement in the promised land. There had been present with the

Jews, too, during all this time, prophets of the Most High, the chosen agents and ministers of Jehovah the God of Israel, who (while one of them acted as Mediator in the giving of the Law) fulfilled the duties of explaining the Law, declaring by immediate announcement or by prophecy the Divine will, and unfolding spiritual or moral truths for the instruction and guidance of the people.[1] And like unto this its commencement was the entire course of the Jewish national history; only it must be remembered that it had its critical periods, when all the peculiarities presented themselves in larger and more striking proportions. Thus, even during the long period of marked collapse and stagnation which followed the settlement of the tribes in Canaan, Jehovah continued to manifest Himself not only in more ordinary and recognised modes, but on special occasions and by chosen agents, such as the Judges. Then, from the time of Samuel till the captivity, what a series of sublime events occurred, as bright with a heavenly splendour when wrought with the Divine approval, on the one hand, as dark with a horrible gloom, on the other, when frowned on by Jehovah on account of their rebelliousness and corruptness. And that the Divine hand was in it all, the very rebels themselves were ever and anon constrained by prophetic testimony, corroborated by the Divine sanctions, to admit. So overwhelming did evidence of this kind become during the marvellous period of the Captivity, that henceforward idolatry, that "head and front" of rebellion in Israel, was utterly discarded.

15. Everything, then, that could be done was thus done all along to train the Israelites up in a life of faith; and doubtless multitudes were all along so trained. And what an aid in doing this was rendered by the books that

[1] See the remarks on the Jewish prophets by John Stuart Mill, in his book on Representative Government, pp. 42, 43.

narrated the lives of Prophets, Priests, Judges, and Kings, and recorded the "lively oracles" uttered by Samuel, or David, or Isaiah, or Jeremiah, or Daniel, and the other Seers and Prophets, as their entire series grew in completeness! As has been already pointed out, the Divine teaching with which they were favoured had succeeded in curing the Jewish nation entirely of idolatry, at a time when the religion of every other nation was more or less idolatrous. But this Divine teaching, and especially through the Prophets, was fitted to do much more than merely cure the nation of idolatry. It was as completely fitted to save them from that other error, into which they latterly fell, of elevating the merely typical and shadowy ritual of the Mosaic Law into a system possessing in itself an absolute and permanent spiritual efficacy and worth; and of supposing that a minute observance of that ritual, in a mere ritual spirit, was the only way to secure the Divine favour,—the very reversal of real religion being allowable in consideration of such punctilious ritualism. The saying of Balaam by itself, still more as re-echoed by Micah, was amply sufficient to correct such an error: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 6–8.) But, in truth, while the Mosaic Law itself clearly laid down the principle that any virtue or efficacy possessed by its cleansing or propitiating rites was available only for those who observed the requirements of the Covenant, or who, having transgressed, were

penitent, this was the very principle which the Prophets not only insisted on and unfolded as respects the Law itself to them who lived under it, but developed into that spiritual religion which they taught, and which was just the Gospel preached in the name of the great coming Prophet, Priest, and King. The spiritual service and worship of God practised and taught by all the Psalmists and Prophets, as clearly under the Law as by the Apostles and Prophets under the Gospel, could not allow any who attended to it to sink into a mere formal and external service. The reiterated declarations, too, by the Old Testament teachers, as well of the worthlessness in themselves of mere typical purification and propitiatory offerings, as of the pouring out of the true water of cleansing and blood of atonement at a period as precisely announced (Dan. ix.) as had been the term of the sojourn in Egypt or of the captivity at Babylon, could as little fail to enable all who attended to them to pierce through the symbols to the glorious object symbolised, instead of resting in these mere symbols as being themselves the "All in All."

§ VIII. 16. *The Mosaic Law is declared to have been done away, because fulfilled in, and therefore superseded by, the Gospel.*—It has been already shown in part, in this chapter (§ IV.), how the Law foreshadowed, and was itself fulfilled in, the Gospel. This will be shown still more fully and methodically in the following chapter, and will, in fact, come more completely into view on to the close of this statement; for the main subject of this statement—the salvation or justification of sinners—will be seen to be just the realisation in deed and truth, through the Gospel, of what was prefigured by the Law. "The law came by Moses, but grace and truth (ἡ χάρις καὶ ἡ ἀλήθεια) came by Jesus Christ." But the truth involved

in the fact of the Law's being preparatory to the Gospel, and prefigurative of it, viz., that the preparatory and figurative thing is no longer necessary when that which fulfils and substantiates it has appeared, at once asserts itself, even independent of any authoritative statement. But this important truth is also clearly stated, as well in detail and articulately, as in general and summarily. Thus, take the so-called moral department of the Law "written and engraven on stones," the Decalogue inscribed on the two tables and laid up in the ark of the covenant,—even that, we are told most solemnly, "was done away" (2 Cor. iii. 6, 11). Not less explicitly are we told that all the ceremonial ordinances respecting "meats and drinks," and "holidays and Sabbaths," and "washings and offerings," are no longer to be observed, because done away with and abolished (comp. Eph. ii. 14, 15; Col. ii. 16, 23). Notoriously and confessedly, too, the great annual sacrifices, made in the Temple in behalf of the whole Jewish nation, as well as all the others, were done away with by the one perfect offering of Himself made once for all by Jesus, preparatory to His entering within the veil, even into the holiest in heaven, there to appear before God, for the true Israel (Heb. ix. 24). And not long after the offering of the one perfect sacrifice, the needlessness of all others was established beyond question by the destruction both of the Temple and Jerusalem, so that it was henceforth impossible to render the legal offerings.

17. One would have imagined that the solemn decision of the Apostolic Council held at Jerusalem should have sufficed of itself to show that the entire Law was done away; for the very exceptions made in the decree of the Council prove that the moral, as well as ceremonial part touching "meat and drink," &c., was involved in the decree (Acts xv.). The Law was certainly declared by the Apostles' decree

not to be binding on the Gentiles,—to be done away as respected them; and things must remain as this decree left them, unless the Law came again to be enacted at a future period, and that so as to acquire authority even over the Gentiles. But that the early Christians believed, and acted on the belief, that by the inspired authority of the Apostle Paul, united with that of the Council of Jerusalem, the Law was done away for ever, is taught fully and conclusively in the first book of that great Apologetic work addressed to both Jews and Gentiles, the Demonstratio Evangelica of Eusebius. This may be considered a world-wide and uncontradicted proclamation on the subject made by the friend and biographer of the great Constantine, at the very crisis when Christianity had achieved its first great victory over both Judaism and Paganism. We know, indeed, that though Jews and Judaisers had been equally defeated in one way by the Christians, yet the Christians had begun from an early period to allow themselves to be seduced by an erroneous application of legal examples and principles. Thus, by the teaching and example of men like Cyprian and others onwards, the whole Law almost may be said to have been reinstated in authority in fact, but quite contrary to right. The same thing, to a great extent, took place after the Reformation in most of the Reformed Churches, but especially in the extreme Calvinist Churches, such as the Scottish Church became under the influence of Melville and his successors. The Law has been thus employed more methodically by the Latin than any other Church to countenance such things as infant-baptism, a hierarchy of sacrificing priests, a system of holydays, sabbaths, and jubilees; while it has been employed to a like purpose by later Protestants, namely, to support infant-baptism and "the Sabbath," and, in particular, to form a stop-gap to prevent, if possible, the consequences of a sys-

tem of thorough Antinomianism introduced *germinally* by Luther, but perfected by the Westminster Assembly of Divines.

18. I should fail utterly in my duty to God and man if I did not make this last statement as powerfully, thoroughly, and determinedly as I can. I affirm, then, that a most remarkable *germinal* error, caused in a way very obvious when now pointed out, though utterly undetected for three hundred years, was introduced by Luther when he started and maintained his peculiar doctrine of mere external or imputative and gratuitous Salvation or Justification. This doctrine, instead of establishing Law as St Paul declares the true doctrine of salvation or justification does, casts out with a thoroughgoing completeness and precision the Law and all Law from the Gospel, and forms what it calls the Gospel into an engine adapted in the most complete and unavoidable manner to subvert theoretically both the Law and all Law. For it is not by the faith (*διὰ τῆς πίστεως*), as that shall be explained in Chapter IV., that Luther declares, as St Paul did, we are saved or justified, but by "faith alone." Neither he nor any of his followers have ever been able to state categorically what this faith of theirs is—whether assent, or trust, or a full faith; and how it acts "instrumentally," for "organically" they affirm it does not save or justify. Putting this indefinable faith, then, instead of the faith, or the belief of the truth as it is in Jesus Christ, the primary saving and justifying element in the gospel is evacuated of all that, which had it contained, it would then have been seen palpably to establish, not merely the Law by substantiating it, but Law in general, even "whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report." The next step of the Lutheranic

doctrine, as it was taken up and advanced in influence by Calvin and his followers, was to evacuate of its true meaning that other element of salvation or justification, viz., "righteousness of God," and to change it from the meaning it plainly has in Scripture of a divinely produced "spiritual righteousness," as affirmed by Augustine and never denied by Melancthon, into the equivalent of the "one righteousness or obedience of Christ,"—the second element in a mere external or imputative salvation or justification, the first element being forgiveness. As in accordance with Scripture (and on this point in an exact and undeniable accord with Scripture), this absolutely external and imputative salvation or justification was declared to be, moreover, an absolutely "free" or gratuitous gift, the doctrine became, as I have said, fundamentally, radically, and irremediably Antinomian. The Gospel itself, as thus explained, became obviously and palpably a thorough-going Antinomianism. So to form a stop-gap, as it were, for the chasm formed in the moral system of the universe by this extraordinary error, the Decalogue, as given from Mount Sinai, was reintroduced as an abiding and unchangeable institution. This is the external Law which, though declared by St Paul and his fellow-Apostles to be done away, because taken up and appropriated by the Faith and the Truth as they are in Christ, they affirm to continue clothed in all the authority given it on Sinai—to continue in its original condition as the one perfect and complete rule of duty, as the authoritative voice of God obliging to the performance of the duty enjoined by it, and as, in a word, the only firm and effectual bulwark against the floods of vice, lawlessness, and Antinomianism. One can easily conceive that the Decalogue, if never abrogated, but affirmed to remain in its original state after all the rest of the Mosaic law was done away, should con-

tinue to speak as with a voice of thunder from Mount Sinai; and that, therefore, we are all still Jews in so far as the Decalogue involves Jewish elements. But apart altogether from its being more or less Jewish, the Decalogue has been confessedly maintained to continue in force for the sake of its authoritativeness as a rule and guide to right conduct after the Gospel had been evacuated of all such guiding principles, and that it might become, as I have said, a stop-gap needed after the completed theoretical Antinomianism introduced by the Lutherano-Calvinistical tenets as to justification or salvation. But even granting that it remains in force by the Divine appointment, all its power as a stop-gap is utterly neutralised by the perfected theoretical Antinomianism already described, and which finds its completed expression in Chapter XI. of the Westminster Confession. That Antinomianism negatives and neutralises theoretically both the Decalogue and the entire body of Law, divine and human, as has been proved already in principle, and shall be proved also in detail at several points in this statement, and specially in the first chapter of the Second Book (§ III.) For I have merely adverted to it here as it is fitted to explain the anxiety of the advocates of a completed Lutherano-Calvinism to maintain the existence of the Decalogue in authority; nay, more, it shows that a kind of necessity lies on them to do so. But surely they who have taken on them, and obstinately persevere in the endeavour, to defend a glaringly Antinomian system—(a system condemning itself of Antinomianism by the very makeshifts it employs to reintroduce the moral elements it has previously ejected) —surely the advocates of such a system ought to be the last to call others Antinomians, even though they were so, instead of being agents in the rectification of disastrous errors which have been the source of untold evils.

§ IX. 19. *Though the Law is done away by the Gospel, Law remains and is established by the Gospel.*—But, besides all that has been already pointed out, it ought to be remembered and fully apprehended that, while the Law, and the Decalogue as part of the Law, are done away, Law remains in all its fulness, as made known not only by conscience, reason, and the testimony borne to these by God's providential rule, but by all that God has made known of His will by the Law and the Prophets, as these have been modified, altered, and re-enacted by the Lord Jesus Christ, and His Apostles and Prophets, in the new Law of the Gospel of the Kingdom. Yes, that so comprehensive and surpassingly excellent new Law, enacted by the authority of the Messiah, as shall be shown in the Fourth Section of the next Chapter, must be carefully considered. This is that new Law needed, according to the principle laid down by the Apostle, on the change of the priesthood from the family of Aaron to Jesus of the tribe of Judah—to Jesus, a Priest for ever after the order of Melchizedek, the King of righteousness (Heb. vii.). This new Law was made to harmonise in all things with the abiding work as Prophet, Priest, and King, of Jesus the Son of God, and the Captain of salvation, who hath passed into the heavens, and speaks to us thence. This is the new Law of that new creation which was manifested in the resurrection and exaltation of the Son of man—of the new worship and service—of the new kingdom, the kingdom of heaven, and of God on earth.

20. This new Law absorbs all that was in the old, the Mosaic Law, either in the way of substantiating the typical and figurative; or in the way of re-enacting, with fuller exposition, the moral and spiritual; or in the way of showing how the old may be safely and profitably used in harmony with the new itself. St Paul has explained this in

certain of his remarks on those who gave trouble about the law in his own day. Of these he says: "Desiring to be teachers of law (νομοδιδάσκαλοι); understanding neither what they say, nor whereof they affirm. But we know that the law is good (καλὸς ὁ νόμος), if a man use it lawfully (νομίμως); knowing this, that law is not enacted (νόμος οὐ κεῖται) for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for manstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust" (1 Tim. i. 7–11). The bearing of this passage on our subject is all-important. For we see the Apostle starting in it from the Law of which he says there is a lawful use; and then proceeding to treat of it as included in the idea of Law in general, whose vetative and condemnatory power as respects each and every form of sin and evil he declares; then he concludes with showing that these lessons and requirements of Law harmonise exactly with the sound doctrine of the Gospel of the grace of God, "which brings salvation to all, and teaches us to deny ourselves to all ungodliness and worldly lusts." This passage is still further of importance from its showing what is, in the Apostle's estimation, the main use of the Mosaic Law, and especially of the Decalogue, namely, to convince of sin, according to what he elsewhere says, "The law was added on account of transgressions," and "by law is the knowledge of sin." And, in truth, this must always be the main use of Law in its enacted form—a point indicated equally by those declarations of the use of enacted Law which have just been exemplified; and by the reverse

statement respecting righteousness and holiness, such as "against these there is no law," and "blessed are they that hunger and thirst after righteousness, for they shall be satisfied."

21. Law then remains; but not only does it remain: it is established by the Gospel, as it could be established neither by its own nor any other power. It remains in all its parts and offices: as vetative or forbidding what must be avoided on the penalty of condemnation and punishment; and as instructive and guiding in the way of duty, to the end of enjoying all the rewards promised to obedience. All that is made known to us in these two forms, and for these two ends, whether by reason and conscience, or by the Mosaic Law (the Law strictly so-called) as explained by the Gospel, or by the Law and the Prophets (the Old Testament Scriptures, or the Law in the large sense), as also explained by the Gospel; but chiefly all made known in the Gospel of the Lord Jesus Christ and His Apostles and Prophets, as being the final declaration of God's will, and as qualifying and re-enacting all that went before: all this is Law, the Christian and universal Law, which the Gospel, so far from shaking, establishes. In the extract from Augustine's works, given in section ninth of last chapter, Law is spoken of and insisted on manifestly in this large and sublime sense. In this its large and grand sense Law is established by the Gospel. For the Gospel takes it all up in its doctrine (διδάσκαλία), in the Truth, so that having been appropriated by the Faith and constituted in the form of "righteousness of God," it might be thus realised in that kingdom of God, which is "righteousness, and peace, and joy in the Holy Ghost." So large is this Law which we are enjoined and enabled by the Gospel to seek the fulfilment of, that we are thus addressed by the Gospel: "Whatsoever things are true, whatsoever

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any praise, and if there be any virtue, think of these things." But no more need be said at present; for, in fact, the gist of this whole Statement is just to show that in every way the Gospel fulfils the prediction: "Jehovah is well pleased for his righteousness' sake; he will magnify law (תּוֹרָה — anarthrous), and make it honourable" (Isa. xlii. 21).

CHAPTER III.

ON THE MISSION AND WORK OF CHRIST.

Jesus Christ was the eternal Word, Wisdom, and Son of God, who had become flesh or man, that, dwelling among men on earth, He might accomplish the Divine counsels of mercy towards mankind. Jesus Christ was likewise that Seed of the woman promised to bruise the head of the serpent; that Seed of Abraham, in whom all nations were to be blessed; and that Son of David, whom David himself had worshipped in the Spirit as his Lord. Jesus Christ, the Messiah, appeared on earth, that, as the Angel of the Covenant, He might at one and the same time fulfil the Old Covenant, or the Law and the Prophets, and introduce the New Covenant, or Gospel, with its better promises. This He accomplished by the complete declaration of the Father's will, made by Himself or through His Apostles and Prophets; and by that redemption from the power and guilt of sin and from the power of Satan, which He, as our Royal High Priest, accomplished by His obedience begun in His assumption of the flesh and completed by His atoning death on the cross, and by His resurrection, ascension, and exaltation to sit at God's right hand as our Divine Prophet, Priest, and King.

§ I. 1. *Jesus Christ was the eternal Word and Son of God, who, being Himself God, became flesh, or was born into and lived in the world as a man.*—That Jesus Christ was the Word of God, who was in the beginning with God; who was God, or in the absolute sense Divine; and who had become flesh, and been born into the world, and lived in it as a man, is fully and explicitly taught in the first chapter of the Gospel of St John, and is abundantly confirmed throughout Scripture. The only point in this statement that calls at present for additional remark, is the part that says: "Who was God, or in the absolute sense Divine." Now,

this is the true force of St John's words, "And the Word was God (*καὶ Θεὸς ἦν ὁ λόγος*)" (John i. 1). For this is a perfectly normal proposition, having the arthrous subject and anarthrous predicate; and being such, the true force of the expression—the amount of truth conveyed by it—is not merely, "the Word is a God," but "the Word is God, or Divine." The proposition thus describes or defines what is the absolute being or nature of the Word. An exact grammatical parallel is the statement: "God is Spirit (*πνεῦμα Θεός*)" (John iv. 23), which must be rendered as above, "God is Spirit, or spiritual," just as we read at the conclusion of the verse, "they must worship him in spirit (*ἐν πνευματι*)" We meet with striking examples of this form of expression in the Old Testament, as rendered in the Septuagint, as, *ex. gr.*, "תּוֹרָתְךָ אֱמֶת," rendered by the Seventy, "*ὁ νόμος σου ἀλήθεια*," or, "Thy Law is truth" (Ps. cxix. 142). And that the Word is God, in the absolute sense now contended for, is taught in Scripture with surpassing clearness and abundance of proof. Thus we read, in our Lord's own words, "He that hath seen me hath seen the Father" (John xiv. 9); and in the words of St Paul, "Let this mind be in you which was also in Christ Jesus, who, being in God's form (*ἐν μορφῇ Θεοῦ*), thought it not robbery to be equal with God" (Phil. ii. 5, 6).

2. But I believe, further, that it is taught with incontrovertible clearness that the Word is also the Son of God as the Word, and not merely as the Word made flesh, or the son of Mary. For a considerable number of people, belonging to all denominations, maintain that the Word made flesh or become man is the Son of God, but that the Word, *per se*, is not the Son of God. They maintain this on the authority of the words of the angel Gabriel to the Virgin Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore

that holy thing which shall be born of thee shall He called the Son of God" (Luke i. 35). They hold also that their sense of this passage must rule the sense of other passages. But I believe that declarations of Scripture prove incontrovertibly that there is a Son of God the same as the Word of God, and therefore eternal; and that these declarations harmonise completely both with the numerous statements made respecting Jesus Christ as the Son of God, and with the statement cited above from the first chapter of Luke. We find the Apostle Paul speaking of the Son of God at the commencement of the Epistle to the Hebrews in almost the identical terms employed by St John respecting the Word at the commencent of his Gospel; for we read: "God hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. i. 1–4). It is plain that the Apostle's language in this passage would be most misleading, if he did not mean us to understand that Jesus Christ is the Son of God in a fuller sense than as being born of the Virgin Mary by the power of the Holy Ghost; even in the sense that He is the eternal Son or Word, begotten before all ages, one with the Father, and the Creator of all things. And that this is his meaning is placed beyond doubt by the quotations he makes from the Psalms, and by the authority of the Old Testament, to which he thus refers. He quotes from the second Psalm, where we are told of Jehovah saying to the King He had set on Zion, "Thou art my Son; this day I have begotten thee. Ask of me, and I shall give thee

the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and of the command being issued to the kings and rulers of the earth, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little" (Ps. ii. 7–12). And that this is not to be understood as merely prophetic of what should take place when the Word was made flesh, appears from the fact that the existence of a Wisdom and Word of God begotten from the beginning, or of a Son of God, is distinctly affirmed in the Old Testament as an acknowledged truth. Reserving proof of the part of this statement that respects the Wisdom of God for consideration in the next paragraph, let the following proof of the belief respecting the Son of God be attended to: "I neither learned wisdom nor have the knowledge of the Holy Ones (קוֹדְשִׁים) Who hath ascended up into the heavens, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?" (Prov. xxx. 3, 4; comp. Dan. iv. 1). When read in the light of this passage, the second Psalm clearly appears to teach as well respecting the eternal Son of God as respecting Jesus the Christ, who was the eternal Son of God become also the Son of man. And this truth comes out undeniably in another Psalm which, while speaking confessedly of the same person as the second Psalm, describes him as Divine, and of course eternal. Reference is now made to Psalm cx, where David says,—"Jehovah (יְהוָה) said to my Lord (לַאדֹנִי), Sit thou at my right hand, until I make thine enemies thy footstool." In these words the royal Psalmist at once acknowledges the Messiah as his present Lord and God, and foretells of His glory when He should have become man. And to prove that it is the Word or Son of God whom David here calls Lord,

we have the authority of that Lord himself (an authority which the tacit assent of His enemies to it glorifies), who thus spoke, near the close of His ministry, to the Jews:—"What think ye of the Christ? (περὶ τοῦ Χριστοῦ) Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" (Matt. xxii. 42–45.) The answer is, Christ was Lord of David as his "root," the eternal Son or Word of God, and Son of David as his "offspring" through the Blessed Virgin. Now, the Scribes and Pharisees were determined to admit neither of these characters in Jesus, but least of all his Divine power and glory, however conspicuous they might be. But there were other occasions on which our Lord palpably claimed to be the Son of God in the Divine sense, and when the Jews as palpably acknowledged their belief in such a Sonship even while they condemned Jesus of Nazareth for laying claim to it. Thus we read that our Lord, having said on a time to the Jews, "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his (ἰδίου—own peculiar) Father, making himself equal with God (ἴσον . . . . . τῷ Θεῷ)" (John v. 17, 18; comp. Phil. ii. 5, 6). And that nothing short of the meaning thus attached to His words by His enemies was our Lord's own meaning, appears from this portion of His intercessory prayer: "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was" (John xvii. 5).

3. This entire doctrine of the Eternal Word and Son of God thus clearly and systematically taught in the New Testament, is only the continuation, development, and ful-

filment of what we read in the Old Testament. For the Jehovah Elohim (יְהוָה אֱלֹהִים), the Creator and Lord revealed in the Old Testament, and who showed Himself in various ways to the fathers, was just "the God (ὁ Θεὸς)," or the "my Lord and my God (ὁ Κυριός μου καὶ ὁ Θεός μου)," who is revealed in the New Testament according to the manifestaion of Himself made in the fulness of the times (comp. John i. and xx. 28). And nothing is made more conspicuous throughout the Old Testament than this, that there was an Angel of Jehovah Elohim invested with all His power and glory, and one with Him,—the Angel by whom Jehovah Elohim transacted all things. (As clear intimation, I may add by the way, is made of a Third, the Holy Ghost, commissioned equally by the First or Beginning (Αρχη), and by the Second or the Angel of the Covenant.) And as solemnly and clearly is it made known that the Elohim, thus comprehending the Holy Three, are not three separate Gods, but one Jehovah, or self-subsistent Godhead (according to the orthodox Greek expression, ἓις Κυριότης καὶ ἓις Θειότης, one Lordship and one Godship).[1] The words of God by Moses to his ancient people are, "Hear, O Israel, Jehovah (יְהוָה) our God (אֱלֹהֵינוּ) is one Jehovah (יְהוָה)"—words reiterated by the great Prophet like unto Moses, "Hear, O Israel, the Lord our God is one Lord (Κύριος ὁ Θεὸς ἡμῶν Κύριος ἓις ἐστίν)," (comp. Deut. vi. 4 and Mark xii. 29). The Jehovah our God, then, of the ancient Israel, was just the Father, Son, and Holy Ghost, the one Lord and God of the New Testament Israel. It was clearly shown in the last paragraph, on evidence adduced from the Old Testament, that the Second of the Holy Three is described in it as the Son of God. It can be shown, in like manner, that He is described as the

[1] *See* "Editio Orthodoxæ Fidei," Ioannis Damasceni, Veronæ, 1501, p. 73.

Word in the Old Testament, as well as in the New. The ascent in the Old Testament in the meaning of the term Word, till it rises to the expression of the Divine Being and Power, and so realises the Psalmist's saying, "God has magnified his word above all his other name," or until these words of the apostle are realised, "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked, and open unto the eyes of him with whom we have to do,"—this view of the Word of God, I say, as set forth in the Old Testament, is well treated of by Eusebius in Book v. chapter 5 of his Demonstratio Evangelica. The chapter begins thus:—"*By the word of the Lord the heavens were founded, and by the breath of his mouth the whole power of them;* and in the 107th Psalm it is said, *He sent his word and healed them, and saved them from destruction;* and again, in the 147th Psalm, *Who sendeth forth his word on the earth, how quickly runs his word.* But with the Psalm under consideration, which says, *By the Word of the Lord the heavens were established,* agrees what the holy Gospel also says, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God; by him were all things made, and without him was not anything made that was made,*" &c. Very instructive and convincing, also, is the dissertation in Book v. chap. i. of the same great work of Eusebius, on that personal Wisdom described in Prov. viii. as "having been possessed by the Lord in the beginning of his way,"—that personal Wisdom which says, "I was set up from everlasting, from the beginning, or ever the earth was; when there were no

depths, I was brought forth."[1] This Wisdom is there proved by reasoning, whose conclusiveness has been endorsed by great writers in every succeeding age, to be the same with the Word and Son of God. The following lines from the Apotheosis of Prudentius express, as perhaps verse only could do, the ancient orthodox belief, as well respecting the identity of the Wisdom and the Son of God, as the whole subject of the Trinity :—

> Est tria summa Deus, trinum specimen, vigor unus.
> Corde Patris genita est Sapientia, Filius ipse est.
> Sanctus ab eterno subsistit Spiritus ore,
> Tempore nec senior Pater est, nec numine major :
> Nam sapiens retro semper Deus, edidit ex se
> Per quod semper erat gignenda ad secula Verbum.
> Edere sed Verbum Patris est : at cetera Verbi,
> Assumptum gestare hominem, reparare peremptum,
> Conciliare Patri, dextraque in sede locare.
> Spiritus ista Dei complet, Deus ipse fideles
> In populos charisma suum diffundere promptus,
> Et Patris et Christi virtutem in corpora transfert.

4. I have had a special reason for indicating (to do more than merely indicate, my present circumstances will not allow) the leading characteristics of the Old Testament teaching on the subject of the Trinity. I was anxious to point out that in the case of this great doctrine, as in the

[1] For two reasons, I refer with pleasure to the great work of Eusebius mentioned in the text. First, the work is remarkably instructive theologically, exegetically, and apologetically, and deserves most careful study, as well as its important companion, the Præparatio Evangelica. Secondly, it combines the excellencies of a work produced by a man who (notwithstanding what has been objected to him) was obviously possessed of much candour and openness of mind, and who was trained before the Arian controversy had yet arisen to warp, cramp, and confine, as it did, many even of the best minds. In many respects, Eusebius is the worthy Compeer in the Eastern Church of Augustine in the Western, only Eusebius, being earlier in time, is in certain respects a safer guide than Augustine.

case also of each of the doctrines that shall be examined, the Old Testament is the fountain of all that truth so fully stored in the New Testament. From the Old Testament, or rather from the same Holy Spirit who inspired the writers of the Old Testament, did the writers of the New Testament derive their doctrine of the Word or Son of God, for example, and not from the Alexandrine school of theologians. The Alexandrine school itself drew from the Old Testament. This was certainly the case with the Alexandrine Jews so signally represented by Philo, and hence the resemblance of their doctrines, so far as they reach, to the doctrines taught by our Lord's Apostles under the illumination and guidance of the Holy Ghost. The later Alexandrine Platonists, while finding a remarkable basis in Plato's works to build on,[1] unquestionably constructed their doctrines under the influence of the Christian revelation.

§ II. 5. *Jesus Christ was that Seed of the woman promised to bruise the head of the Serpent; that Seed of Abraham, in whom all Nations were to be blessed; and that Son of David, whom David himself had worshipped in the spirit as his Lord.*—Jesus Christ, born of the Virgin Mary, as shown above, was that Seed of the woman promised to our first parents after the Fall to crush the head of their enemy the serpent, though the serpent was also to bruise His heel. This prophecy began to receive its peculiar ful-

[1] See the Epinomis § ix. the sixth Letter, and the Timæus, especially § ix.–xii. To see how near the truth Plato came on some principal points, let Book xi. of the Præpar. Evang. be attended to. The contrast drawn in Book xv. of the same work between Moses and Plato, on the one hand, and Aristotle on the other, deserves attention. The first portion, too, of Book iv. of the Demonstr. Evang. is deeply interesting, by presenting the pure Christian view of the subjects just shown to have been handled by Plato and Aristotle, as well as by the Jewish Prophets.

filment from the time that our Lord entered on His ministry, and openly manifested, in the midst of His own personal humiliation and sorrow endured for the sake of His Church, a complete and Divine mastery over Satan and all his angels and servants. He thus proved Himself the true Gibbor (גִּבּר or Mighty Man), who was entering into the strong man's house, to bind him and spoil his goods. And the pre-eminent work was thoroughly accomplished when, having "become obedient to death, even the death of the cross," He thus "through death destroyed him who had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime kept in bondage" (comp. Phil. ii. 8 and Heb. ii. 14, 15).

6. Again, that Jesus Christ was that Seed of whom it was said, in the blessing pronounced on Abraham, "In thy seed shall all the nations of the earth be blessed," is manifest from the declarations both of our Lord and His Apostle, St Paul. For after that part of the blessing which said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies," had been already during so many ages receiving a marvellous fulfilment, our Lord proclaimed to His fellow-countrymen in whose behalf so large a portion of this fulfilment had taken place: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (comp. Gen. xxii. 17, 18 and John vii. 56). The scope, too, of St Paul's Epistle to the Galatians is to prove, in opposition to the Judaisers, that Jesus Christ is the one special Seed promised to Abraham, in whom all nations should be blessed (Gal. iii. 16); and that this promise is fulfilled in Christ, since all in every nation who believe in Christ are blessed in Him like the faithful Abraham, and become Abraham's seed, and heirs according

to the promise (comp. Gal. iii. 22, 8, 9, 29). What has just been stated, taken in connexion with what immediately follows, will show that the original promise made to Abraham received through Christ an unspeakably greater fulfilment than had been previously given to it.

7. For Jesus Christ was not only the Seed of Abraham, but also the Offspring of David; and with as much clearness as in the case of the promise made to Abraham (and in fulfilment of that promise, too), is it shown that the following promise made to David as the typical no less than the actual king of Zion, "Thy house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever," has been marvellously fulfilled in Jesus the Messiah. For while Jesus is declared to be the Root and Lord of David as the Word, He is also declared to be the offspring and seed of David as being the son of the Virgin Mary, the direct descendant of David (Rev. xxii. 16). He was born, too, in Bethlehem, the town of David (Matt. ii. 1). Though "his own," to whom He had come, refused Him perseveringly to the end, still the Divine glory of His whole life, enhanced by the splendour of the prophecies which it fulfilled, proved the truth of the inscription on His cross, "Jesus of Nazareth, King of the Jews." And, while "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," He was thereafter also exalted to sit as King of kings on His throne in the heavenly Zion, and put in possession of the keys of David, so that "he openeth and no man shutteth, and shutteth and no man openeth" (comp. John xix.; Rom. i. 4; Rev. iii. 21, xiv. 1, iii. 7).

§ III. 7. *Jesus Christ came to fulfil the Law and the Prophets.*—Jesus Christ came to fulfil the Law and the Prophets. "Think not," said our Lord in His sermon on

the Mount, "that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law (ἀπὸ τοῦ νόμου) till all be fulfilled" (Matt. v. 17, 18). In one of His interviews with His disciples before His ascension, our Lord also addressed them thus: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke xxiv. 44). In these statements two things call for attention, viz., First, the sense in which Christ, by His obedience even unto death, and consequent resurrection, ascension, and exaltation, gave, and continually gives, fulfilment to the Law and the Prophets; and, Secondly, the sense in which, through the personal work of Christ and its consequences, the Law and the Prophets continue to find their fulfilment in the Church, which, when viewed as one with its Head, is sometimes named the Christ, as in 1 Cor. xii. 12, and Gal. iii. 16. To the first only of these two senses shall I advert briefly in this section; for the second sense, or at least an important portion of it, will form the chief subject of the last and chief part of this work.

8. On adverting to the first of the two subjects just pointed out, it will be seen to present itself for our consideration under two great divisions: First, what Jesus Christ did and suffered in fulfilment of the Law and the Prophets while on earth; and, Secondly, what He has always done and now does in accomplishment of the same work in His estate of exaltation. I might now consequently proceed to consider in succession the two divisions into which the work of Christ is thus seen to fall. But to proceed thus would result in the disadvantage of considering under two heads, and consequently apart from each

other, things that ought to be considered in immediate succession, because connected in the closest manner—portions, indeed, of the same subject—and, therefore, needing a connected treatment in order to the right presentation of the subjects they compose. That this is so will at once appear on attending to the principal component parts of the work of the Redeemer, when it will be seen that these parts are severally carried on, as well after as before the resurrection and exaltation of our Lord; and that, accordingly, we ought to bring these parts together in order to see the parts themselves aright, and also the whole which they compose, instead of separating them from each other, and viewing them in a disconnected manner.

9. The parts into which the work of our Saviour divides itself are clearly marked out in Scripture. The work, we may be sure, will be best understood when traced and examined according to the detail of it made in Scripture. According to Scripture then, it consists, First, of the work performed by Jesus Christ, as the great Prophet and Lawgiver like unto Moses. He was prophesied of in this character by Jacob in his dying address to his sons (Gen. xlix. 10); by Moses in the Law (Deut. xviii. 13); and by the Prophets (Isa. xxxiii. 22; Mal. iv. 2): and He was acknowledged in this capacity as well during the term of His life and work on earth (John vii. 40; Matt. xvii. 5), as after His ascension and exaltation to sit at God's right hand (Col. ii. 3; Rev. v.) Christ's work consists, Secondly, of what He did and suffered on earth, and of what He unceasingly accomplishes in heaven, as our great High Priest. This department also of the work was clearly foreshadowed in the Law, and foretold by the Prophets (Ps. xl. 6–8, cx. 4), and forms a central theme in our Lord's own teaching, as also in that of His Apostles

and Prophets (Matt. xx. 28; Mark x. 45; Heb. vii., viii., ix., x.) The work of Christ consists, Thirdly, of what He did on earth, and unceasingly accomplishes for us in His exaltation as a *Kingly* Prophet, Lawgiver, and Priest. He came into the world as He was sent, not only to enlighten it as the Sun of Righteousness; not only "to lead" His followers "in God's righteousness, and to make God's ways straight before their faces;" not only as the Lamb of God, to take away the sin of the world, and reconcile the world unto God;—but that, as the Gibbor and Mighty Man, the Son of man and Lord of glory, He might, even in His lowest abasement, enter into the strong man's house, and spoil his goods—might by death utterly destroy and for ever overthrow Satan, the great Liar and Murderer—might, by rising in the power of an everlasting life, and after having gained by His obedience all power in heaven and earth, ascend on high, leading captive captivity, and reign henceforth at the right hand of the Majesty on high, as Head over all things for His body, the Church. Scripture resounds with the goodness and greatness of this work, sounding the key-note of its praise in the words, "the seed of the woman shall bruise the head of the serpent;" and still enabling us to hear its praises in the Apocalyptic hymn, sung by hosts unnumbered of the redeemed and by untold myriads of angels around the throne, in the midst of which is the Lamb that was slain. As our Lord, then, after He had died in our room, rose and ascended into the heavens, to carry on there unceasingly the same threefold mediatorial work He had prosecuted on earth, I shall now proceed to consider without break, and in succession, the three great divisions of that work that have just been pointed out.

§ IV. 10. *The work of Jesus Christ as the great Pro-*

phet and Lawgiver.—The supernatural events that occurred at the birth of Jesus Christ, or at different points during His life, the character and authoritativeness of His words, the extraordinary weight given them by the manifestly Divine power He wielded, produced in the minds of multitudes the conviction that He was that great Prophet like unto Moses of whom the Jewish Lawgiver had prophesied in the Law (comp. Deut. x. 15 and John vi. 14). At a comparatively early period in His ministry, too, and at Nazareth, the town of His abode, Jesus announced that He was fulfilling the prediction of Isaiah: "The Spirit of the Lord Jehovah (אֲדֹנָי יְהוִה) is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of Jehovah" (comp. Luke iv. 18, 19, and Isa. lxi. 1, 2). Following up the declarations of John, His forerunner, He announced Himself, and, through His apostles and disciples, the advent of the kingdom of God. He set forth, in short and detached utterances on some occasions, and by lengthened and methodical discourses at other times, the laws by which the subjects of the kingdom should be governed, the ordinances in which they should walk, and the counsels by which they should be guided; while, at the same time, with a wisdom and beauty truly unique and Divine, He set forth all the mysteries of the kingdom of heaven in His parables, so suited both to the times when they were uttered and to all times. And, again, following up the lessons of His forerunner, He declared as fully and explicitly as the yet future character of the event would allow, the work of atonement, reconciliation, and redemption, foreshadowed by the Law and predicted by the Pro-

phets, which He had come to accomplish by His death and resurrection. At the same time, He proved incontrovertibly to every candid witness, that He was introducing the kingdom of God amongst men, by that series of miracles whose marvellous meanings, when unveiled, are alone a sufficient proof of their authenticity —miracles which illustrate so completely the work of redemption, as we see bodily diseases healed through them to signify a like power for the healing of spiritual maladies; or, as we see demons cast forth by the finger of God, to manifest the overthrow of Satan; or, finally, as we contemplate Jesus rising again from the dead, and so achieving the complete and everlasting liberation of His people from the power of the destroyer.[1]

11. In reference to His prophetic office, our Lord made the following promise to His disciples while still with them on earth:—"Howbeit when he, the Spirit of truth, is come, he will guide you into all the truth (εἰς τὴν ἀλήθειαν πᾶσαν): for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and he shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John xvi. 13, 14, 15). This promise received special fulfilment after the exaltation of our great Prophet and Lord, as well when the Holy Ghost descended on the Apostles and Disciples on the day of Pentecost and abode with them, as when He was also sent to the Apostle Paul and other Prophets of the Lord. It is fulfilled, too, in the case of all Christians, when they receive "the spirit of wisdom and revelation in the knowledge of God" (Eph. i. 17); or that "anointing," in virtue of which they "know all things," or are "led into all the truth" (compare 1 John xi. 20 and John

[1] *See* Lally's "The Principles of the Christian Faith."

xvi. 13). Moreover, that Jesus was exalted to fulfil continually unto us the office of our great Prophet, as well as that of Priest and King, is specially represented to us in the Apocalypse ; for we there learn that, after proclamation had been made, and no man in heaven or earth or under the earth, had been found worthy to open the seven-sealed book that God held—no, not even worthy to look on it—it was proclaimed of the Lamb, with one voice, in the heavenly courts, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests: and we shall reign on earth" (Rev. v. 9, 10). Through our exalted Prophet, then, speaking through His favourite Apostle and Disciple, St John, have we received those marvellous revelations respecting the character, progress, and destinies of the house, city, and kingdom of God, set before us in the Apocalypse—revelations which can never be left out of sight or mind by the Church without extreme danger, and of which Luther and Calvin, of all men, ought to have made a main study, instead of denying their genuineness and authenticity as the former did, or leaving them alone uncommented on, as the latter did. But the great Prophet executes His office in no narrow and restricted manner. In every age, "the testimony of Jesus is the spirit of prophecy (*ἡ μαρτυρία τοῦ Ἰησοῦ ἐστιν τὸ πνεῦμα τῆς προφητείας*"—that is, not only does the fulfilment of prophecy uttered from of old, bear testimony in every age to Jesus its author, but the continuance of the spirit of prophecy in the true Church also forms, during every age, an abiding testimony to Jesus (comp. Rev. xix. 10, xi. 5, &c., xiv. 1–3, xii. 11). To bear witness to Jesus in this latter sense, as well as in the former, is part of the functions of the two

Apocalyptic witnesses during the 1260 years. Thus, too, the blessing foreannounced of old by Joel, and reiterated by St Peter, while receiving a fulfilment in the abundant pouring out of the Spirit on the early Church, continues always to receive a fulfilment in the times, modes, and measures, judged right by the exalted Prophet, Teacher, and Bishop.

12. Our Lord's teaching, so far as it instructed in righteousness and holiness, and was regulative of life and conduct, —and it may be safely said to have been entirely directed to these ends,—was legislative. All of it being uttered mediately, if not immediately, by the Son, in whom dwells "the whole fulness of the Godhead bodily," carried with it the character and supreme authority of Divine Law:—or, all of it had this character, being either uttered by Himself personally on earth, or through His Apostles and Prophets. All of it had not, of course, the same *rigid* legal authoritativeness; for while much of it had the strictly enactive and legal character, and was intended to guide and inform the Church and Kingdom of God in all ages, much of it also received the form of counsels and warnings—of supreme and Divine authority doubtless, but still calling in their application for the spirit of judgment and wisdom. It is not difficult to discern how the Divine teaching shades off from the strictly enactive and legal into the admonitory or hortatory, or the reverse. But what now calls for a distinct enunciation is the legislative element in the Messiah's teaching; for that element is one of the chief means of distinguishing between Moses and our great Prophet, between the Law and the Gospel, between the typical and shadowy dispensation of the Jews, with its mere local worship, and the universal kingdom of God on earth. And while, by the legislation of our Lord, all of eternal, religious, and moral truth that was in the old system was absorbed into and re-enacted in the new, at the same time a quite new Law, enacting and requiring a quite new worship founded on the work of redemption

effected by the Lawgiver, was introduced to take the place of the old. In consequence of the atonement and reconciliation effected by Himself, of His subsequent ascension on high, entrance into the holiest, and seat in the midst of the throne, the worship in the temple at Jerusalem, whether by prayer or sacrifice, was to cease and be replaced by the worship of God in spirit and truth, in His living temple, the Christian Church, wherever that might be throughout the world, even wheresoever two or three should be met together in the name of the Lord. Prayer was now to be offered to the Father everywhere, in the strength of the Spirit and in the name of the Redeemer. Entrance into the Church was to be no longer a matter of fleshly descent, as among the Jews, but by instruction in the Truth, by belief professed in the Truth, and by the Baptism of those instructed and believing. The public worship of God was to be diligently cultivated, by observing the eucharistic and commemorative feast, by prayer and praise, and by the manifestation of the Divine truth and law to all by reading the Word, or by explaining and applying it. The constant spiritual worship and service of God by the whole burnt-offerings of self-denial and the fruits of the Spirit, and by the right discharge of all relative duties, was above all things to be practised. By clear enactment of our great Legislator, too, there are in His Church offices of teaching, ruling and serving—offices, therefore, whose authoritativeness is guaranteed by the Most High, as they have also annexed to them His blessing. Thus there are the permanent and necessary offices of the Angel, President, or chief Bishop of the Church in each locality, with the other Bishops or Presbyters, and the Deacons (it may be, too, Deaconesses) under him. There are, besides, other offices of great and fundamental importance at the first, such as that of the Apostles and Evangelists, and which at various times since have been needed and employed substantially to perform the

same work in kind and result. And as all, rulers and ruled, high and low, rich and poor, young and old, need the salvation to be enjoyed through Christ and in His Church, so are all called upon, as they hope to enjoy that salvation, to obey the truth and the laws of the great Prophet, Lawgiver, and Saviour. For the body of enactments which has been summarily described, is the Law of Faith, the altered and new Law that has come in place of the old one, the Law of the Messiah and of His kingdom, which is of universal applicability and authority on earth. Yea, He who enacted this law has "all power in heaven and in earth;" and of Him the Apostle says, while contrasting the authoritativeness of the Mosaic and Christian Laws: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven" (Heb. xii. 25, 26). But the authoritativeness of Christ's Law will come more fully into view when we consider the kingly office and power of the Lawgiver.

§ V. 13. *The work of Jesus Christ as a Priest for ever after the order of Melchizedek.*—The next thing that presents itself for our consideration is the work accomplished on earth by the Lord as our great High Priest. This is a many-sided subject; and to be seen and understood aright, it must be examined in the light of all those varied statements (statements varied, according to the scriptural plan of teaching, so that each contributes its own portion towards a full exhibition of the subject) made respecting it in the Scriptures. The neglect of this right mode of viewing the subject has led to many maimed and misleading representations of it. First, then, we are taught that

Christ, as at once our High Priest and sacrifice or propitiation, endured the punishment due to our sins under the righteous and holy government of the Almighty King and Judge by freely consenting to die on the cross in our room. His substitionary sufferings were in exact accordance with, and in fulfilment of, the principle, "It is the blood that maketh atonement for the soul," and "without the shedding of blood there is no remission," which was not only clearly announced in the utterances and illustrated by the substitutionary sacrifices of the Law, but was reiterated in its express terms, and fully explained and applied, by the inspired teachers of the Gospel (*ex. gr.*, comp. Lev. xvii. 11, and Heb. ix. 22). In fulfilment of this principle, Jesus, the Lamb of God, died "to take away the sin of the world;" "he was delivered for our offences;" "God made him (τὸν ἐποιήσε) who knew no sin, sin (or a sin-offering) for us" (comp. John i. 29; Rom. iv. 25; 2 Cor. v. 21). Secondly, the subject is still further explained by what is said of our High Priest as our Redeemer, and of His sacrificial work as being our redemption. By our sins, we had become subject to a two-fold bondage and imprisonment; for we were thereby both shut up into a state of condemnation by the sentence of the Supreme Judge, and into a state of subjection to the power of the accuser, adversary, and destroyer. It is clearly made known in Scripture as a principle in that universal government of God, which is as perfect in the rigorous justice of its sway over the kingdom of darkness and its prince, as in the holiness and goodness of its sway over all else, that Satan should possess a fell right and power over them "who hold by his side." And since all have "sinned and come short," and laid themselves open to the accusations of the Diabolus or Accuser, so all need redemption from this evil spiritual power, as well as from the condemnation of God's just and holy law. This has our Redeemer

effected for us. Not only have we "redemption in Christ, through his blood, even the forgiveness of sins," but Christ "has destroyed him who had the power of death, that is the devil;" and on the ground of the redemption thus effected by our Lord, the Apostle Paul asks triumphantly, "Who shall lay anything to the charge of God's elect?" (comp. Eph. i. 17; Heb. xi. 14; Rom. viii. 33, and vii. 23.)[1] Thirdly, we are still further taught that Christ's priestly and sacrificial work also effected reconciliation with God for us. This was a reconciliation on God's part as well as on man's. For as there is a deep-rooted enmity on the part of man towards God, manifested by the ungodliness and evil of man's life; so is "the wrath of God revealed from heaven," by the Law, by the Gospel too, and by God's government, "against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. i. 1, 8). Now here, too, Christ interfered savingly, by His sacrificial work in man's behalf; for it is said: "Being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. v. 9, 10). We know also that God, the offended party, planned and effected, along with His Son, this reconciliation; for "God was in Christ reconciling the world unto himself, not imputing unto men their trespasses;" and a principal element in the converting power of the Gospel resides in the truth made known by it, that "God first loved us" (comp. 2 Cor. v. 19; and 1 John iv. 19). But it is at the same time as true as ever that God's wrath burns against all sin, that the face of Jehovah is against them who love a lie and do evil, and that His all-pervading and all-embracing rule is as completely adjusted for the punishment of evil-doers, as for the rewarding of them that love the truth and do well.

[1] See the fuller treatment of this subject in Book II. ch. v

14. Now is the proper time to consider a certain view of the Atonement referred to in the first Chapter, para. 12. This is the view of it set forth by Dr Candlish in his work on "The Atonement," and particularly as illustrated or defended by a certain statement occurring at the beginning of Chapter V., Part First of that work. The statement runs thus: "What makes the question, For whom did Christ die? an urgent, vital, and practical question for the spiritual man as well as for the theologian, is, that it involves the question, What did His death actually effect? There is a well-known logical maxim, *Quo major extensio, minor comprehensio*—the wider the range of any term, *objectively*, in its application to persons or things that may be the objects of it, the narrower must be its import *subjectively*, the less can it include in itself of meaning or of matter." Passing a sentence which reiterates the last, the author proceeds:—"The maxim is to the point here. It is because the extension of the atonement to all mankind limits its comprehensiveness, as regards what it is to be held as actually effecting and securing for any, that, in common with a great body of evangelical divines, I am apt to shrink from such an extension of it." Dr Candlish does not explain how the maxim he quotes "is in point;" that is, he leaves his reader to discover for himself in which of the capacities assigned by scientific rhetoric to "Examples," he intends the one adduced in the above passage to be understood as acting. For my own part, I do not wonder at this; for seldom, I believe, has an attempt at supporting a cause been made in a manner more thoroughly sophistical, both in the strictly logical and rhetorical sense. For, let it be observed, First, that the Principal stumbles hopelessly on entering upon this illustration, if it is intended to be argued from inductively, by transgressing the rule of Aristotle re-enacted by Whately, that the example must be the same in kind with the thing it is

intended to bear upon in the way of inductive illustration. This law Principal Candlish trangresses flagrantly, by arguing from a mere principle of classification, valid in matters of abstraction, to concrete and actual works and powers, as if equally valid in regard to them. His argument is exactly analogous to the famous sophism which professes to prove that Achilles never could overtake the tortoise. But, Secondly, if this "Example" be employed on account of a certain appearance of logical or even philosophical cogency lent by it to the view of the Author (and this seems the most likely use of it), then let it be observed that the artifice is as hollow as pretentious. For, let all be in the atonement that Dr Candlish—after plainly parting from the company he seemed to keep with the Bible, and with Dr Hill's Institutes, in the first part of his book—puts into it in company with the Westminster Divines in the second part of his book, where he speaks of the Atonement as "a complete salvation or justification," embracing everlasting life, and appropriated from all eternity to the elect alone,—let all this, which he as erroneously as adroitly includes in the Atonement, be taken in, and observe what follows. What is it, even in this view of the Atonement, that prevents it from being a fund which the entire human race is free to draw from? Not the concrete benefits and blessings it contains, which are as suitable to (and as much needed by) all men as to any one man. Not this, then, but that exclusive decree which Dr Candlish introduces, debarring all the non-elect from the enjoyment of the benefits,—this decree, and not any logical force of its own kind, that may exist in the formula quoted by Dr Candlish, makes salvation aimless as respects any party, when salvation is represented as Dr Candlish represents it. The only thing effected by the logical maxim in this case is, as I said, the placing on the face of the author's Fatalism a logical and rhetorical mask, fitted to strike confusion into the minds of

all who cannot see under it. I am bound in charity to believe that the author himself has been deceived in this matter. But however this may be, I feel it to be my duty to expose in behalf of some who might be imposed on by it, this flagrant piece of sophistry; and that the more so, when I see this writer making statements fitted to lead uninstructed persons to believe that the doctrines of grace, as maintained by the Westminster Divines and himself, are the same that Augustine maintained.[1] There might be some excuse for this, if the parties just named held the same opinion with Augustine even on the narrow but momentous question as to whether the human will acts or does not act, has any independent share or no share, in what takes place at conversion. But even as respects this point, the Westminster Divines and Augustine are not at one. The Westminster Divines, and of course Dr Candlish, say that man is "altogether passive" in "effectual calling." Augustine says nothing of the kind, as has been already proved, and shall be yet more fully proved, by his own words.[2] What is to be said of a writer then, who, wanting solid ground for his assertion even on this point, would leave those who implicitly follow him to believe that the author of the tract "De Litera et Spiritu," for example, which teaches flatly as the doctrine of grace, what the Westminster Confession as flatly contradicts and condemns, is at one with himself?

15. Besides the information conveyed to us by other parts of Scripture respecting Christ's fulfilment of His priestly office at the right hand of God, instruction on that subject is the chief object of the 7th, 8th, 9th, and 10th chapters of the Epistle to the Hebrews. We are there taught in detail how Jesus, having substantiated the sha-

[1] See the Report (*Scotsman* or *Daily Review*) of Principal Candlish's Inaugural Lecture for Session 1865–66.

[2] See Book i. ch. iv. § iv.

dowy propitiatory sacrifices of the Law by the one perfect propitiatory sacrifice of Himself on the Cross, entered, as our great High Priest, with His own blood, not into the holiest of the temple made with hands, but into the eternal sanctuary, that there, united in glory with the Father, He might sit in the midst of the throne in the heaven of heavens as our High Priest for ever, after the order of Melchizedek. He there officiates for ever after the power of an "endless life," and as comprehending in Himself the characters at once of the "propitiation (ἱλασμὸς)," "propitiatory (ἱλαστήριον)," and Priest. He is the "Lamb slain from the foundation of the world;" for though now manifested only in the fulness of the times, so that "once in the end of the world hath he appeared to put away sin by the sacrifice of himself," yet does the virtue of His one perfect sacrifice of Himself reach backwards to atone for sins committed in legal and patriarchal times, as well as forwards, to atone for sins even to the end of time. Being thus exalted to sit as a Priest for ever on His throne, the Lord Jesus Christ unceasingly mediates with an all-prevailing advocacy for them who draw near unto God through Him. Through His name or power, and mediation or advocacy, the forgiveness of sins is obtained when a man first repents and believes (Acts x. 43, and xxii. 16), or when a man may have fallen into sin during his Christian course (1 John ii. 1); and it is under the shelter of His mediation that the Christian enjoys safety and peace, "for there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1). It is also through His name and mediation that all spiritual blessings are received from God in answer to our prayers (Heb. iv. 15); and that our spiritual sacrifices are acceptable unto God (1 Pet. ii. 5), whether they be the whole burnt-offerings of

self-denial presented in the strength and by the fire of the Holy Spirit (Mark ix. 49), or thank-offerings, even "the fruit of the Spirit, which is in all goodness, and righteousness, and truth" (Eph. v. 9). In short, all acceptable worship is rendered to God in His name. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. x. 19-25.)

§ VI. 16. *The work of Jesus Christ as a King.*— Though Jesus Christ had come to those "who were his own" as creatures, and though He was King over them both as God the Creator, and as Messiah the Son of David, still His condition on earth was devoid of all outward pomp, and marked by deepest humiliation. But, notwithstanding all this, it became apparent from the very commencement of His abode on earth, that He possessed inherently the infinite and ineffable majesty of the "Wonderful One;" and by the energy of His inherent kingly power He increasingly prevailed, even in the midst of an apparently utter weakness and contemptibleness, until He completely and for ever confounded His enemies, by rising from the grave to which they had consigned Him, and by entering on an endless career of conquest and of glory. For "all power in heaven and earth was given" to Him;

and He was henceforth exalted to be "Head over all things to his body, the Church."

17. Jesus Christ is the Son of man, the second Adam and quickening Spirit, in whom is perfectly fulfilled, for the good of His Church, the promise of dominion over the creatures made to the first Adam; for it is said:—"Thou madest (man) a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii. 7–9). He is also that Son of God, respecting whom it is said:—"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little" (Ps. ii. 10–12). Moreover, all the angels of God worship Him; for St John says in the Apocalypse:—"I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen, and the four and twenty elders fell down and worshipped him that liveth for ever and ever" (Rev. v. 11–14).

18. The glorified Redeemer employs all this power for the good of individual Christians, as well as for the good of the Church universal, and for the extension of the kingdom of God, until He shall have universally established that kingdom by "bringing forth judgment unto truth and victory." To describe from beforehand the prosecution and accomplishment of this great work, so that it may be seen to advance according to the foreannounced plan, and to supply by that means a continual proof that the Lord reigns, is the chief object of the great body of prophecy. This advance of a mighty pre-arranged system to its accomplishment in the final overthrow of a dark, unrighteous, and destructive power, and in the establishment of a kingdom of God, in which "righteousness shall dwell," forms one of the most profitable, pleasureable, and sublime subjects of investigation and contemplation. Scripture itself shows the commencement of this work under the mediatorial reign of our exalted Redeemer, in accordance with His own word of instruction or law, of promise or prophecy. It exemplifies to us how He guides men into the way of life, and enables them, after often undergoing an extraordinary metamorphosis, to live in obedience to His laws; and how He fulfils His most extraordinary promises or predictions by overruling, in their behalf, the elements and agents equally of the material, moral, and intellectual worlds. It shows also the very same process, carried on on a larger scale, in behalf of His body, the Church. Even within the comparatively small field embraced by the New Testament scriptures historically, enough appears to show that the Lord's prevailing power had commenced, and put into full motion, the process destined to subdue all things finally under His feet, by the universal prevalence on earth of His institutions and laws, and by the consequent universal establishment of His and His Father's rule and kingdom.

CHAPTER IV.

OF FAITH AND THE FAITH.

WHEREAS the Law addressed itself to human power, and proceeded on the principle, "the man that doeth these things shall live in them," the Gospel reveals a Divine power exerted for Salvation, and proceeds on the principle, "the just man by faith (ὁδίκαιος ἐκ πίστεως) shall live;" and it is styled a "Law of Faith," "The Faith," "Faith of Jesus," "The Truth." Faith is the specific condition or state of spiritual activity excited and formed by Divine power, to which the saving knowledge of the Truth and also Grace are imparted; so that, being led into the Faith or the Truth, and established therein, a man becomes participant of all the benefits of Salvation, and is enabled to obey the Law of Faith or the Gospel.

§ I. 1. *The Gospel differs in principle from the Law, and is styled sometimes the Law of Faith, sometimes The Faith, and sometimes The Truth.*—I have pointed out already, in the second Chapter, that the Law addressed itself to human power; but it has been pointed out in the third Chapter, on the other hand, that in the Gospel is revealed a Divine power exerted for salvation. A few additional explicit statements of Scripture respecting this point may be here cited or referred to. Thus, St Paul says: "I am not ashamed of the gospel of Christ, for it is power of God (δύναμις γὰρ Θεοῦ ἔστὶν) unto salvation to every one that believeth" (Rom. i. 16; comp. 1 Cor. i. 24, 29, Eph. ii. 8, 10). And that it proceeds on the principle, "the just man by faith shall live," is also declared by St Paul: "For therein is righteousness of God (δικαιοσύνη Θεοῦ) re-

vealed from faith to faith; as it is written, the just by faith shall live (*ὁ δίκαιος ἐκ πίστεως ζήσεται*)" (Rom. i. 17; comp. Gal. iii. 11, and Heb. x. 38). This principle was exemplified in the lives of Abraham and of all the Old Testament Worthies, and was expressly taught by the prophet Habakkuk (Hab. ii. 4).

2. The Gospel is styled a "Law of Faith" (Rom. iii. 27, comp. 1 John iii. 23, 24), in contrast with the Law, which said, "Do this and live;" and the obedience to this "Law of Faith" is styled "the obedience of faith" (Rom. i. 5, xvi. 25, 26). The Gospel is also frequently styled "The Faith" (*ἡ πίστις*), an expression whose importance cannot be overestimated, by reason of the light which it sheds on many passages in which it occurs (comp. Rom. iii. 30; Gal. i. 23, iii. 23, 25, 26; Jude 3). It cannot be denied on any valid and satisfactory grounds that in the passages just referred to, the term is employed more or less in its well-known ecclesiastical sense as the synonym of the Truth made known in the Gospel. Prejudice alone could deny this in the case of such expressions as, "Contend earnestly for the faith once delivered to the saints (*τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει* (Jude 3);" and, "But after that the faith is come (*ἐλθούσης δὲ τῆς πίστεως*) we are no longer under a schoolmaster" (Gal. iii. 25). In the passage just cited from, the expression The Faith is manifestly employed as synonymous with the Gospel, and is contrasted with the Law. But the real importance of the expression appears in the pregnant sense borne by it in many of the *loci classici* bearing on the subject of salvation or justification. In this expression, as employed in these passages, there is a twofold meaning:—*Primo*, it implies and suggests all the facts, truths, and spiritual energies made known in Revelation, and viewed as objects of faith (Gal. iii. 25; Jude 6):—*Secundo*, it signifies that condition or state of spiritual activity in the

believer, by which such things are believed and acted on; and this faith, thus formed by the reception of all those facts and truths, is a living power and energy of combined Divine and human elements, by which salvation, as the equivalent of justification, and also in its entirety, is secured and enjoyed (comp. Eph. ii. 7; 2 Cor. xiii. 5; Phil. ii. 12, 13; Rom. iii. 30; and Jer. xxxi. 33). This is a sense of the expression The Faith, the overlooking of which has led to most extraordinary errors and confusion in the representation of the Gospel—even as the right recognition and application of it clear away all these errors. But there is another form of expression, "Faith of Christ," which evidently appears, when the rules of its usage in the New Testament are comprehensively examined, to involve in its meaning more than the mere act of believing or trusting in the personal Redeemer, and to have a sense equivalent to that of the expression The Faith, as explained above, viz., the Christian Faith believed in. Thus we read: "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith (*τὴν πίστιν μου*), even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth" (Rev. ii. 13; comp. xiv. 12). What the Church of Pergamos is manifestly praised for here by our Lord, is the avowal of the Christian name and Faith throughout a period of persecution unto death. The same thing is shown very clearly in the following remarkable passage: "And his name, through the Faith of his name (*ἐπὶ τῇ πίστει τοῦ ὀνόματος αυτου*), hath made this man strong, whom ye see and know; yea, the Faith which is by him (*καὶ ἡ πίστις, ἡ δι' αὐτοῦ*) hath given him this perfect soundness in the presence of you all" (Acts iii. 16). Here a thing called the Faith is pointed out: it is called the

Faith of the name of Christ; and to show that it includes more than a personal trust in Christ himself, it is said to come through Him for a purpose obvious from the passage itself, and demonstrable from other passages. It is called the Christian Faith because it comes through Jesus, that it may embrace not only the Incarnate Saviour himself, but the Father also, and indeed all vouchsafed by the Father in and through the Son. In this sense we read: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God (*δι' αὐτοῦ πιστεύοντας εἰς Θεὸν*), that raised him up from the dead, and gave him glory, that your faith and hope might be in God" (1 Pet. i. 20, 21). These last words of St Peter abundantly elucidate his words as first quoted from the Book of Acts. The preceding remarks prepare the way for the right understanding of a class of passages, in which the expression under review, is manifestly employed in the sense that has been pointed out: a class of passages, too, where it is of utmost moment that the expression should be understood in its true and full sense. In reference to this remark, let the passage Gal. ii. 16, *ex gr.*, be considered. It is there expressly denied that "a man is justified by works of Law (*ἐξ ἔργων νόμου*)," and affirmed that "he is justified by faith of Jesus Christ (*διὰ πίστεως Ἰησοῦν Χριστοῦ*);" but not only so, for it is immediately added, "and even we have believed in Christ Jesus (*εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν*)," and this to the end that "we might be justified by faith of Christ (*ἐκ πίστεως Χριστοῦ*), and not by works of Law." This so peculiar form of expression at once shows that two things are contrasted: "Works of Law," and "Faith of Jesus Christ;" and if the latter member of the contrast be merely synonymous with faith, or the act of believing and trusting, why does

the Apostle immediately add, "Even we have believed in Christ (εἰς Χριστὸν), that we might be justified by Faith of Christ (ἐκ πίστεως Χριστοῦ), and not by Works of Law." There must be mere tautology in this, unless the Apostle meant to make his meaning clear by adding the words, "We believe:" without that addition a certain vagueness being inevitable, because "Faith of Christ" signifies the Christian Faith, or the Truth as it is in Jesus, as well as belief in it. And the view of the Apostle's language I am contending for will be confirmed by attending to these three expressions, "justified through (διὰ) Faith of Christ," "believed in (εἰς, into) Christ," and "justified by (ἐκ, out of) Faith." Giving its exact primary sense to each of the prepositions employed in these expressions, this comes out as the meaning of the passage: "We believe in, or into, Christ, (as we are said to drink into his spirit), that we may be justified out of Faith of Christ, or through the Faith." The very same form of language occurs in Rom. iii. 22: "Righteousness of God through (διὰ) faith of Jesus Christ in (εἰς) and upon (ἐπὶ) all who believe;" and, of course, the language being the same in form, must be understood in the same sense as in the passage last examined (comp. Phil. iii. 8).

3. The correctness of what has been said of the expression The Faith (ἡ πίστις), may be made to appear from an examination of the parallel one, The Truth (ἡ ἀλήθεια). In the Gospel by St John we find this latter expression often employed in a most emphatic manner. By Jesus Christ "came the Grace and the Truth (ἡ Χάρις καὶ ἡ ἀλήθεια)" (John i. 17). Our Lord said to those Jews who believed in Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth (τὴν ἀλήθειαν), and the truth (ἡ ἀλήθεια) shall make you free" (John viii. 31, 32). The Comforter was promised to lead the apostles "into all the truth (τὴν ἀλήθειαν)"

(John xvi. 13.) In His Mediatorial prayer Jesus said, "Sanctify them by thy truth; thy word is truth (*ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, ὁ λόγος ὁ σὸς ἀληθειά ἐστι*)" (John xvii. 17). Jesus told Pilate that He had come into the world that He might bear testimony to the Truth, (*τῇ ἀληθείᾳ*) (John xviii. 37). By an examination of these passages it clearly appears that the expression, "The Truth," means "the Gospel," or "the Faith." It is a peculiarly Johannean form of usage; but it is also employed by St Paul so as to show clearly that He also meant by it "The Faith." For, while it is said of Hymenæus (2 Tim. ii. 18), "Certain have erred respecting the truth, saying that the resurrection has taken place already," it is said of him in connexion with the same thing elsewhere (1 Tim. i. 19), "which some having put away, concerning the faith (*τὴν πίστιν*) have made shipwreck: of whom is Hymenæus." According to St Paul, then, Hymenæus, by affirming that the resurrection was already past, both erred from "The Truth" and made shipwreck of "The Faith." But many other passages show, from the use made in them of the expressions, "The Truth" and "The Faith," that these expressions are synonymous, (comp. 2 Thess. ii. 13, John xvii. 17, and 2 Tim. ii. 15). I am emboldened, then, by the consideration of the things pointed out in this paragraph, to reiterate the principle already stated, that the expression "the faith (*ἡ πίστις*)" should not be rendered (as it often is) as if merely equivalent to the simple act of faith (*πίστις*); but that it should be interpreted as implying the great facts and truths of the Christian Creed, and also the operative belief in them to the attainment of salvation (John vi. 29).

4. Additional proofs of what has been already said, as also a more complete explanation of the meaning of the expressions "The Faith" and "The Truth," shall be sup-

plied in a future division of this Section, where it will be pointed out how, according to Scripture, persons are "led into," and are said "to be" in "The Faith" or "The Truth." Indeed, often must this subject come up for consideration throughout this work, while the necessary portions of Scripture are examined in it.

§ II. 5. *The forms of Expression that have just been examined are cognate to the modes of Expression applied to the same Subjects in the Old Testament.*—The modes of conception and expression thus employed in the New Testament are, in fact, just the completely developed forms of similar modes employed by the inspired writers of the Old Testament Scriptures. In the latter, indeed, the springheads are met with whence flow, through channels of expression unerringly adapted to convey them in full and rightly ramifying currents, those same vital and vitalising truths which met again in the Apostles and Prophets of Christ, agents Divinely fitted to form similar and equally suitable conveyances for them in the language of the New Testament. For example, we find in the Old Testament the same verb employed at one time to signify the steadfastness of truth, as "Thy testimonies are very sure (נֶאֱמָנוּ)" (Ps. xciii. 5); and at another time belief in the Divine testimony, as "And Abraham believed (וְהֶאֱמִין) in God, and it was imputed to him for righteousness" (Gen. xv. 6). Again, the same word now means truth, as when the prophet says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, and seeketh truth (אֱמוּנָה מְבַקֶּשׁ); and I will pardon it" (Jer. v. 1); and at another time it means belief, as "The just by his faith (בֶּאֱמוּנָתוֹ צַדִּיק) shall live" (Hab. ii. 4). Still again, we find the

same word denoting in one passage "truths," as in this, "Open ye the gates, that the righteous nation which keepeth the truths (אֱמוּנִים) may enter" (Isa. xxvi. 2); while in another it means persons who are called faithful, because observing these truths, as, "O love the Lord, all ye his saints: for the Lord preserveth the faithful (אֱמוּנִים), and plentifully rewardeth the proud doer" (Ps. xxxi. 23). Now "the truths" mentioned in the first of the two passages just cited are the component parts of the "faith of God (*τὴν πίστιν τοῦ Θεοῦ*)" thus treated of by St Paul: "Unto them (the Jews) were committed the oracles of God; for what if some did not believe? shall their unbelief make the faith of God (committed to them in the oracles of God) of none effect? God forbid, yea, let God be true, and every man a liar" (Rom. iii. 2, 4). And as for the faithful ones mentioned in the second of the two passages, they are the same of whom St Paul says, "God is the Saviour of all men, but specially of the faithful (*πιστῶν*)" (1 Tim. iv. 10). And of "the faith" as taught by Jesus Christ and His apostles, or of "the faith of Christ," as we have also seen it named, we have an account given by the "Evangelical Prophet" complete in its substantial meaning, though not expressed in the exact Hebrew analogue of the Greek term *πίστις*. I refer to the following portion of the prophecy respecting the Messiah, in Isaiah:—"By his knowledge (בְּדַעְתּוֹ) shall my righteous servant justify many; and he shall bear their iniquities" (Isa. liii. 11). The equivalence of this to the following statement of St Paul is manifest—"Not having mine own righteousness, which is of law, but that which is through faith of Christ, the righteousness which is of God by the faith; by knowing him (*τοῦ γνῶναι αὐτὸν*), &c." (Phil. iii. 8, 9). It may be proper to notice here also two sayings of our Lord, which find a complete and needful

elucidation from the point of view now occupied by us. In the first, "Have faith of God (πίστιν Θεοῦ)" (Mark xi. 22), our Lord speaks in the language of the Psalms, where trust in God is so continually insisted on, and where its blessed consequences are so sublimely described. And no language could be better adapted than our Lord's, in the passage before us and its context, to strengthen Peter, his fellow-Apostles, and those who have followed them, in that work of faith by which (to use the appropriate symbolical language) "mountains have been torn up by their roots, and cast into the sea." Quite similar in meaning and spirit is the second saying of our Lord, to which reference has been made—"Except (πλην, manifestly "except," as we have rendered it, and not "nevertheless when") the Son of man come, shall He find the Faith (τὴν πίστιν) on the earth" (Luke xviii. 8). These words, viewed in the light of our remarks on the expression "The Faith," in the light of the history of the Jews under the Law, and in that of the Apocalypse and its fulfilment, so far as accomplished—the words thus viewed, I say, are seen to enunciate that principle of the Divine government by which, through the visitations of the great King, justice and mercy are ever and anon vindicated, and Religion is revived and made to advance.

6. Other striking and important examples of identity in the forms of expression employed in the original texts of the Old and New Testaments, shall be adduced as we advance with this work. These examples, too, will show with growing clearness that the New Testament writers, in taking up with so much exactness the forms of expression employed by the Hebrew lawgivers, historians, and prophets, were thereby enabled to carry on, with unfailing correctness and fulness, the streams of truth that began and continued to flow from the Rock of Ages during Patriarchal and Legal times. The New Testament writers also proved in a remark-

able manner by this means their generic identity with the inspired writers of the Old Testament, as well as their generic difference from the writers of the Septuagint and Apocrypha, and from the Alexandrine school of writers in general on the one hand, and from the long line of Patristic Greek writers on the other. For while the works of the latter class of writers exhibit lights that are unmistakably reflected from the sacred Canon, still as unmistakably these lights are only reflections in their case, whereas the works of the New Testament writers form as manifestly, along with those of the Old Testament ones, the unique and glorious revelation of Divine light. In these works the very Sun of Righteousness manifests Himself. This, indeed, forms a most important element, when added to others (such as the perfect adaptation of the New Testament Scriptures, as a key, to unlock the mysteries of the Old), in the internal evidence of the canonicity of the New Testament Scriptures. Let the New Testament Scriptures in the original Greek be compared first with the Septuagint and with the Apocryphal writings, and next with the Hebrew text of the Old Testament Scriptures, and the conclusion to which the comparison will inevitably lead is:—That however largely the Apostles and Evangelists might be indebted, under Providence, to the Alexandrine Schools for the preparation of the Greek idiom which they used, they still employed it with such a peculiar and perfect adaptation to complete the Revelation from God to man, as could only be paralleled by the Hebrew Scriptures themselves. In short, the same Divine Spirit who spake through the Hebrew Prophets, also spake through the Apostles and Prophets of Christ, and it is the peculiar mark left by Him on His own work that always has distinguished it, and always must distinguish it, from everything else.[1]

[1] Professor Jowett has failed to state the true character of the kind of Scriptural language now under consideration. *See* "Jowett's "The Epistles of St Paul to the Thessalonians, Galatians, Romans, &c.:" Vol. ii. pp. 95, 96. I shall return to this subject.

7. As has been shown already, too, the Old Testament Scriptures, in both their great component parts, the Law and the Prophets, were just intended to prepare the way, by their symbolical and prophetic teaching, for the New Testament Scriptures and the kingdom of grace described in them. The one foreshadowed and foreannounced just what the other plainly sets forth as having been accomplished for the salvation of mankind. They, too, who were saved under the first system were saved in exactly the same manner as those who are saved under the second. The former were saved by faith of a Divine Redeemer to be manifested in the fulness of the times, while the latter are saved by the faith of the same Redeemer after He has been manifested. It is evident, therefore, that the description of this salvation, as enjoyed before the appearance of Christ, will not only agree substantially as given in the Law and Prophets with the description of it as enjoyed since the appearance of Christ and as given in the Gospels, Epistles, and Apocalypse, but that the former will be of great service in explaining and testifying to the meaning of the latter. They are, indeed, of mutual service in this respect. We have seen already how the Gospel explains the meaning and uses of the Law. We have seen, also, the important light shed by the language of the Hebrew Scriptures on the language of the Greek Scriptures. This, as we now see, is just what was to be expected; it is in exact accordance with, and follows from, the principles that regulate the structure of the Scriptures. Accordingly, fortified by the conviction that we are countenanced by sure and important principles in doing so, we shall illustrate and confirm, as the occasion may call for it, our interpretations of the New Testament by citations from the Old Testament, expressing in unmistakable terms the sense we contend for as that of St Paul, or St James, or St John.

§ III. 8. *Faith or Belief how formed: its receptivity, and what it receives.*—Faith or belief appears to be a condition of combined intellectual and moral activity, exerted towards certain Divine manifestations, facts, truths, and energies. Thus, that there is an intellectual element in faith appears from the circumstance that there are certain grounds or proofs to be discovered intellectually on which it rests: "Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake" (John xiv. 11, xx. 30, 31); certain promises to be understood, and on which it relies: "I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this?" (John xi. 25, 26); and certain Divine manifestations to be known (not entirely, indeed, but still to a certain extent) in an intellectual manner: "Who by him do believe in God, who raised him from the dead, and gave him glory: that your faith and hope might be in God" (1 Pet. i. 21; Eph, i. 18; Phil. iii. 10). And that there is a moral element in faith appears from Rom. x. 10, in which passage a man is said "to believe from the heart unto righteousness." Now the word heart must be understood in this passage according to the Scriptural usage; and when that is gathered from such passages as these: "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. iv. 23); and, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19); —its employment in Scripture to denote the seat of the combined intellectual and moral energies of man becomes evident. And that faith, or belief, must be understood to involve these various elements, appears as well from the equivalent terms sometimes employed, such as "knowing" (Phil. iii. 10), "coming" (John vi. 44), "following" (Luke ix. 59).

and "trusting" (1 Tim. v. 5), as from the express intimation, that it involves in its full subjective sense the element of love, made in passages like this: "That Christ may dwell in your hearts by the Faith (διὰ τῆς πίστεως), that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God" (Eph. iii. 17–19).

9. Faith or belief is, according to Scripture, the result of a Divine influence exerted on man: in conformity, however, with his constitution as an intellectual and moral being. That it is under a Divine influence men at first come unto Christ and believe in Him, appears from the following express declaration of our Lord: "No man cometh unto me except the Father draw him" (John vi. 44). And the comparison of this statement with such declarations as the following, "I draw them with cords of a man, with bands of love" (Hosea xi. 4), shows that the Divine drawing is through man's mind and heart, and so in harmony with his intellectual and moral nature. The saying, too, of St Paul, "So then faith cometh by hearing, and hearing by the word of God" (Rom. x. 17), at one and the same time confirms our statement, that God draws men to Christ by intellectual and moral means, rendered effectual by His own power or Spirit; and teaches what is the means employed by God for thus operating through man's mind and heart (comp. John vi. 45, Isa. liv. 13). The extraordinary body of evidence that exists in support of the truth of revelation, and in testimony of the reality of all that revelation teaches respecting God and man and the Divine kingdom, shows convincingly how important a part God meant the highest and largest intellectual powers of man to perform in all connected with the Faith. As

much play, too, is manifestly sought to be given to the intellect, in following out and entering into the extraordinary system of Divine and Human, Religious and Moral, Heavenly and Earthly truth, contained in Scripture. And, in addition to all the moral and spiritual means employed for the good of all by "the Saviour of all men," in His ordinary providential rule over them, He brings to bear upon them by the Gospel, when it is aright preached, everything in Heaven and Earth, in Time and Eternity, in His own character and in man's, in everlasting life on the one hand, and "destruction from the presence of the Lord" on the other, that can tell most directly and powerfully on the heart and imagination, in drawing man from the way of death into the way of life and salvation.

10. But, again, this very condition or state of faith or belief, after it has been produced, makes the man in whom it is formed receptive of a spiritual power or energy, even of the Spirit of the Father and Son, the Holy Ghost; and of His gifts and graces, to the extent that the individual believer may be receptive of them, or may be designed by God to be put in possession of them. All this is confirmed by abounding and most clear Scriptural proof. Thus we read: "In the last, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not given, because that Jesus was not yet glorified" (John vii. 37–39). Agreeably with this, St Peter says, after the Lord's exaltation, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). To the same effect the Apostle Paul styles the Gospel, in contrast

with the Legal, dispensation, "the ministration of the Spirit" and "the ministration of righteousness," while he says that Christians are "the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Cor. iii. 8, 9, and 3). The same Apostle also lays down this principle respecting all spiritual gifts: "But all these worketh that one and the self-same spirit, dividing to every one severally as he will" (1 Cor. xii. 11): not, however, as if the gracious Spirit acted in a fatalistic mode, for the Apostle also urges on Christians to desire and ask the "best gifts," and to use them "for profit," according to the intention of the Giver, that they may not be withdrawn but increased (comp. 1 Cor. xii. 31–37, and xii. 7). And in this St Paul just insisted on the principles of his Master, who hath said, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Matt. vii. 7), and "Whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even what he hath" (Matt. xiii. 12). Such is a sample of the Scriptural proof that the Holy Ghost and His gifts are received through faith by those that ask them from God through Christ. And this is a matter of so great moment, that the express and frequent declarations regarding it made in Scripture cannot be too closely examined; for it is a truth most pregnant and many-sided—a truth whose living influence pervades the New Testament revelation, and without a clear perception of it much that is said respecting Jesus the Christ as "The True Vine," as "The Head," as "The Chief Cornerstone," and of Christians as "The Branches," "The Members," "The Temple," cannot be adequately understood.

§ IV. 11. *Illustrations of the Principles contained in the preceding Section, taken from the Old Testament, and some of the Greek and Latin Fathers.*—The same means were employed under the older Dispensation for the production of Faith or Belief as under the New Dispensation, For example, we read in the Pentateuch how God manifested Himself both directly and by the miracles he empowered Moses to perform to the Israelites, with the view of inducing Faith or Belief in them, just as He manifested Himself directly in and through Jesus Christ, and by the miracles wrought by the Apostles, Evangelists, and other early Christians, with the view of inducing in Jews and Gentiles Faith or Belief in Father, Son, and Holy Ghost. And it is narrated in the Pentateuch, and stated in other parts of the Old Testament, that though the Israelites were at first unbelieving, they gradually came to believe in God and in Moses whom God sent, on account of the manifest and undeniable revelation made unto them of God and His most excellent Majesty. Thus we read: "And Israel saw that great work which Jehovah did upon the Egyptians: and the people feared Jehovah, and believed Jehovah (בַּיהוָֹה וַיַּאֲמִינוּ) and his servant Moses" (Exod. xiv. 31). And a means of inducing Faith or Belief ever abiding and operative existed among the Israelites in the mighty works wrought by God, and the marvellous manifestations which he made of Himself, not only at the early period of the formation of Israel into a kingdom peculiar to Himself on earth, but continuously, in measured modes; and, at critical periods, with augustness little inferior to that of the earlier interposition. And this Faith or Belief was thus sought to be induced just that, receiving and appropriating by it God's Truth, or The Faith of God, as it was then revealed, they might be led into God's Truth, and established in God's Faith, as all the

Worthies were actually established. That in speaking of it as we have now spoken, we have described correctly God's earlier revelation made to the Israelites, appears from what was stated in the second Section of this Chapter; but a few additional proofs of my correctness may be adduced here. Thus, we find a numerous class of statements respecting "The Judgments," or "The Testimonies," or "The Words or Oracles," or "The Law," or "The Fear" of God, all summarised in such general declarations as this: "Thy righteousness is an everlasting righteousness, and Thy Law is Truth (or תּוֹרָתְךָ אֱמֶת Thy Law is Truth is absolutely)" (Ps. cxix. 142, comp. ver. 151 with Dan. viii. 12). The Septuagint rendering of the words "ὁ νόμος σου ἀλήθεια" confirms that I have given; both my rendering, too, and that of the Septuagint are in undeniable conformity with the Hebrew itself. I insist here on this point, because it establishes the accuracy of my rendering of the two propositions—"The Word was God," and "God is Spirit," in connexion with my argument on the perfect Divinity of our Lord in Chapter third, Section first. God's Revelation, then, made in Legal Times, is declared to be absolute Truth, or The Truth. What is thus seen to be expressly called The Truth in the Old Testament, is also described therein substantially as The Faith. Thus we read, "The testimony of the Lord is sure (וְאֶמֶנָה—faithful), making wise the simple;" but this is just a description of The Faith, and an account of the effect produced by receiving The Faith, as will be seen by comparing it with St Paul's words: "From a child thou hast known the Scriptures, which are able to make thee wise unto salvation by Faith which is in (διὰ πίστεως τῆς ἐν) Christ Jesus" (comp. Ps. xix. 9 and 2 Tim. iii. 16). So by means of the term the Truth (הָאֱמוּנָה), we find the full and complete idea of The Faith set forth. Thus, it means truth which

from its faithfulness ought to be received and relied on, as, "He that speaketh truth (אֱמוּנָה) sheweth forth righteousness, but a false witness deceit" (Prov. xii. 17); or it means belief, as, "The just man by his faith (בֶּאֱמוּנָתוֹ) shall live" (Hab. ii. 4). And that The Truth (הָאֱמֶת), or The Faith (הָאֱמוּנָה), is learned and received by Faith or Belief (אֱמוּנָה) under the guidance and teaching of God is taught in many ways, and in much fulness, in the Old Testament Scriptures. Not only do we find there such general statements as these, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding," or "In thy light shall we see light" (comp. Job xxxii. 8, and Ps. xxxvi. 9). But along with such prayers as these, "Open my eyes, that I may behold wondrous things out of thy law (מִתּוֹרָתֶךָ, ἐκ τοῦ νόμου σου)" (Ps. cxix. 18); and, "Lead me in thy truth (בַּאֲמִתֶּךָ), and teach me; for thou art the God of my salvation; on thee do I wait all the day" (Ps. xxv. 5); we find also prayers and resolutions like this, "Remove from me the way of lying; and grant me thy law graciously. I have chosen the way of truth (דֶּרֶךְ אֱמוּנָה); thy judgments have I laid before me. I have stuck unto thy testimonies: O Lord, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge my heart" (Ps. cxix. 29–32).

12. The use by the Greek Ecclesiastical writers of the expression The Faith (ἡ πίστις), to express revealed Truth as viewed objectively, is too trite a theme to call for any special remarks or illustrations. Numerous examples of the usage were given by Dr Pusey, in a sermon preached in Christ Church, Oxford, in the beginning of the year 1851, and published in the summer of that year.[1] But no notice was taken in that sermon of the peculiar Scriptural use of the expression as given in this Statement in 1850. That

[1] "The Rule of Faith:" Oxford: John Henry Parker.

peculiar use was noticed neither as it is seen unmistakably to exist in the Greek New Testament, nor in the Greek Ecclesiastical writers. The usage, as it exists in the New Testament, having been already sufficiently explained and illustrated in the preceding pages, besides being corroborated by examples from the Old Testament identical in meaning and principle, all I shall do here is to adduce a few pointed examples from Greek Ecclesiastical writers. Omitting, then, examples of the use of the phrase The Faith, to express merely revealed Truth or The Creed, I shall cite passages to illustrate its use by the Greek Fathers in the sense of the moral and religious truth we are bound to obey; or again, in the half-objective and half-subjective sense we have seen so commonly employed in the New Testament; or finally, in the twofold sense of Faith or Belief receiving the Truth or the objective Faith until it reaches the state of a fully formed faith, or The Faith in the subjective sense. Thus a striking example of the first usage occurs in the 117th Epistle of St Basil: "Since many in the incursion of the barbarians have transgressed the Faith in God (*παρέβησαν τὴν εἰς Θεὸν πίστιν*), by swearing Pagan oaths, eating things forbidden, which were placed before them in the temples of the idols," &c.; and again, "Who without an urgent necessity have betrayed The Faith in God (*προδόντες τὴν εἰς Θεόν πίστιν*), and have touched the table of Demons, and have sworn Gentile oaths," &c. Again, as examples of the second kind just referred to, let this from Chrysostom's Homily on Gal. iii. be considered, "for *Ye are all sons of God*, he says, *through The Faith in Christ*—through The Faith, and not through The Law (*διὰ τῆς πίστεως, οὐ διὰ τοῦ νόμου*)." And again, this from his 14th Homily on the Romans: "*For by The Hope* (*τῇ ἐλπίδι*) *we are saved*, he says. For since he has dwelt long on the promise of

future things, and this appeared burdensome to the weaker hearer, that blessings should be only in hope; since he had formerly proved that these future blessings were much brighter than present and visible ones; and had spoken at large concerning the promised gifts, and shown that we have already received the first-fruits of them: that we might be kept from seeking the whole of them here, and might not betray our nobleness (as sons of God and joint-heirs with Christ), received from The Faith (*τὴν ἐυγένειαν ἡμῶν προδῶμεν τὴν ἀπὸ τῆς πίστεως*), he says: *We are saved by The Hope.* And this is what he means: We ought not to seek all here, but to hope" (par. 6).[1] Of the third kind of usage mentioned above, we find a very striking example (indeed, more than an example, a didactic exposition of the very principle in question) in "A New Edition of The Orthodox Faith," written at Jerusalem in the first half of the eighth century, by Joannis Damascenus, the most systematic, perhaps, of Greek Theologians. The passage referred to is Chap. LXXXVI., "Concerning Faith (*Περὶ Πίστεως*)," and runs thus: "But the Faith (*ἡ πίστις*, faith fully formed) is twofold. For there is faith of (*ἐξ* by) hearing. For when we hear the Holy Scripture, we believe in the teaching of the Holy Spirit. But this faith is perfected by all things enacted as Law by The Christ, when it believes in-*deed*, when it is godly, and does the commandments of Him who renews us. For he who does not believe according to the tradition of the Catholic Church, or has fellowship with the devil by wicked works, is without faith. But, again, faith is a confidence of things hoped for, a conviction of things not seen, the unwavering and undoubting hope of the things promised to us by God, and of the obtaining of our requests. The first of these, indeed, is the result of

[1] As to the sense of *ἐυγενεῖα*, comp. Hom. xvi. par. 5.

the exercise of our own thoughts and judgment; but the second is among the gifts of the Holy Ghost." I, for my own part, am disinclined to separate so completely, even in speculation, the faith that cometh by hearing and the completed gift, as Damascenus has done in this passage. Still, by what the passage does in this way, it is all the more completely fitted to corroborate what has been advanced in the preceding pages respecting the various senses in which the term Faith is employed in Scripture. In particular, it confirms the view that has been given from the Old and New Testaments of Faith, or Belief, as being first induced by the Word of God received as The Truth on its proper evidences, and thereafter advancing in fulness and completeness under the teaching and the quickening power of the Holy Ghost, until, with "eyes purged and opened," "ears unstopped," and faculties renewed, a man is fully and truly "in The Faith," "lives by The Faith," and "walks in The Faith," being "strong and endurant as seeing the Invisible God and Saviour." And, before leaving the passage for good, I would give in my adhesion to the distinction in Faith, even as made by Damascenus, to this extent, that the faithful attain by stages to the enjoyment of the full gift of Faith, and not by one great step or act. It is with faith as with every other grace, we rise in it from "glory to glory as by the Lord the Spirit;" and many heirs of everlasting life may have remained for long, it may be through time, in lower stages without that actual "opening of the eyes" and "unstopping of the ears" in the full and marvellous sense in which many, even a great cloud of witnesses, have enjoyed it. But to proceed: it is in the view of this power of recipiency in Faith or Belief that ancient Treatises on the subject, such as the Tract by Basil "Concerning Faith," ought to be read and studied. Thus, too, it ought

to be understood as it continually occurs in the Homilies of Chrysostom. If this be not done, then might that great Preacher be supposed to be an advocate of the Lutheran doctrine of Salvation or Justification when we find him writing thus: "And, behold, how he called Faith a Law, dwelling willingly on these words, so as to smooth over the seeming novelty. But what is the Law of Faith? To be saved through Grace. Thence he shows the power of God, in that He not only saved, but even justified and led on to rejoicing, and this not while demanding works, but asking Faith alone (*πίστιν ζητήσας μόνον*)" (Hom. Sept. in Rom. par. 4).

13. Owing to the want of an article in the Latin language, the writings of the Latin are less fitted in certain respects, than those of the Greek Fathers to show us the precise sense in which much of the Scriptures in the original tongues was understood in the early Church. It is at once apparent that such nice distinctions of expression as Law and The Law, Truth and The Truth, Faith and The Faith, with the important differences of meaning dependent on them, which have engaged our attention in the last two chapters, could not be so unerringly, if at all, traced in works written in the Latin as in the Greek language. Indeed, it will be pointed out in the next Book (ch. i. and iv.), that, through the inadequacy of the Latin language to convey in appropriate expressions the precise variations in sense existing in such phrases, for example, as "a Truth," "Truth," or "The Truth," most extraordinary forms of error have come into being, and produced consequences of a most astounding kind. However, when the Latin Fathers are read in the light of the Greek New Testament or of the Greek Ecclesiastical writers, as they always should be read, they will be found to agree in their understanding of the Scriptures with what has been said in this and the

previous chapter. This holds true, in particular, in the case of Augustine. For example, let it be considered in how exact an accordance with the original Augustine renders that cardinal passage, Galatians chapter v. verse 5 (*see* "De Spiritu et Litera," par. 56). I shall quote also the most instructive context:—"Why therefore does he not hearken to the spirit of his Father, speaking by the Apostle of Christ, or even to Christ himself, who says in His Gospel, *Ask, and ye shall receive* (Mat. vii. 7), to Christ speaking also in His Apostle, and saying, *If any of you lack wisdom, let him ask of God, who giveth to every one liberally, and upbraideth not, and it shall be given to him; but let him ask in faith, nothing doubting?* (James i. 5, 6). This is the faith by which the just lives (Rom. i. 17); this is the faith by which trust is placed (*creditur*) in Him who justifies the ungodly (Rom. iv. 5); this is the faith by which glorying is excluded (Rom. iii. 27), whether it be by putting that off on account of which we are puffed up in ourselves, or whether it be by making that appear on account of which we glory in God; this is the faith by which the gift of the Spirit is obtained, concerning which it is said, *For we by the spirit from faith wait for the hope of righteousness* (Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα) (Gal. v. 5)." At the time of the Reformation the clear and palpably correct sense given by Augustine in this passage to the last verse cited in it first began to be clouded, as in the hands of Paleareo,[1] for example, who rendered it, "For we by the spirit of faith wait for the hope of righteousness." Then it came to be altered, in the hands of Lutherans and Calvinists generally, into this, "For we by the spirit wait for the hope of righteousness by faith." Bishop Ellicott interprets the passage, "We by faith from the spirit wait

[1] "The Benefit of Christ's Death," chap. iii. para. 2.

for the hope of righteousness," and points the passage in his translation of it, in a manner that will tally in so far with this interpretation, even though the words of the translation follow the Greek and Augustine! His interpretation turns the sense of the passage upside down. But Bishop Ellicott *avows* himself no Athanasius.[1] Again, let Augustine's correction (in the paragraph just cited from) of a possible mistake in the rendering of another important form of expression be considered:—"To wit, the love of God is said to be shed abroad in our hearts, not the love with which he loves us, but that with which he makes us lovers of himself: like the righteousness of God, with which we are made righteous by his gift (Rom. iii. 24); and the salvation of the Lord, with which he saves us (Ps. iii. 9); and the faith of Jesus Christ, with which he makes us faithful (Gal. ii. 16)." Augustine here expressly teaches that this phrase, "faith of Jesus Christ," which occurs in a great number of important passages, must be understood in the same way as the words, "Jesus the author and finisher of The Faith (τῆς πίστεως)" (Heb. xii. 2), taken in their largest sense. Mr Heath has fallen into the very error respecting faith guarded against by Augustine in the above passage, in a volume of sermons containing much most valuable matter deduced directly from the Greek New Testament, and agreeing to a large extent with what I have myself set forth in the earlier and present forms of this Statement, but containing, at the same time, what I believe to be very unaccountable errors on the subjects both of justification and of faith.[2]

14. And now would I conclude this part of my subject

[1] *See* Preface of the Bishop's Commentary on the Epistle to the Galatians.

[2] *See* Sermons on Important Subjects. By the Rev. D. L. Heath, M.A. They are published without date, for the author, by Tallant & Co. London.

with some passages from the same Tract of Augustine quoted from in the last paragraph. By means of these passages I am desirous to set forth my own opinion and belief respecting the origin of Divine Faith in the soul. The first passage is the 57th paragraph of the Tract, and proceeds thus: "But it follows as a matter for further inquiry, whether even that will itself, with which we believe, is the gift of God, or be put forth by the free will naturally implanted in us. For if we should say it is not the gift of God, it is to be feared lest we should think, when the Apostle asks, *For what hast thou which thou hast not received? But if thou hast received, why dost thou glory as if thou hadst not received?* that we can reply, Behold, we have the will to believe, which we have not received! behold where we glory in what we have not received! But if we shall say, Even to will in this manner is nothing else than the gift of God, again it is to be feared, lest the unbelieving and ungodly should appear to excuse themselves on good ground and with apparent justice, by saying they have not believed, because God gave them not the gift. For that which has been said, *For it is God who worketh in you both to will and to do of his good pleasure*, is spoken entirely of the grace which faith obtains, that a man may have the good works which faith performs by love, which is shed abroad in the heart by the Holy Ghost which is given us. If we believe in order to obtain this grace, and if, moreover, we believe by means of the will, then the question is, Whence comes this to us? If by nature, wherefore not to all, since the same God is the Creator of all? If by the gift of God, why even does not this come to all, since *He wishes all men to be saved and to come to the knowledge of the truth* (1 Tim. ii. 4)?" In answer to the objections and difficulties thus stated, he goes on to show that the will of man is a "*vis media*," left

independent by God to choose or refuse, but that, at the same time, God can never be mocked on this account, seeing that He bestows all the blessings of Salvation on them that choose Salvation, and has full power to punish such as refuse it and continue impenitent. Thus he says: "Therefore, before we say that, let us also consider whether it does not sufficiently answer this question, to say that the free will which has been bestowed naturally on the rational soul by the Creator is a power of indifference (*vis media*) which can advance towards faith or incline to unbelief; and, accordingly, neither as respects the will itself by which a man believes in God, can a man be said to have what he has not received, since, when God calls him, he arises by the free will which he received at his natural creation. But God wishes all men to be saved, and to come to the knowledge of the truth—not so, however, as that He should take away from man the free will, on account of which men can be most justly judged, either well or ill. Since this is so, the unbelieving, indeed, act contrary to the will of God when they do not believe His Gospel, but they are far, on that account, from overcoming the will of God; they rather defraud themselves of great, even the highest good, involve themselves in penal evils, being about to experience His power in punishing, whose manifold mercy in His gifts they despised. So the will of God is always unconquered; but it would be conquered if He either knew not what to do to the despisers, or if they could in any way evade what He has determined respecting such persons." After illustrating all this in various ways, and particularly by means of the opening part of the 103d Psalm, in the remainder of the 58th and in the 59th chapters, he closes the last-named chapter thus:—"Therefore we do not take away free will, and our soul blesses the Lord, not forgetting all His recompenses: neither ignoring (*ignorans*)

God's righteousness, does it seek to establish its own (Rom. x. 3), but believes in Him who justifies the ungodly, and lives by faith until it is led to vision; by faith, to wit, which works by love—which love is shed abroad in our hearts, neither by the sufficiency of our own will, nor by the letter of the law, but by the Holy Ghost which is given to us." And here follows, in Chapter LX., the winding up of the matter:—"Let this argument suffice, if it does suffice, to the settling of this question. But if it is answered, that we ought to beware lest any one should think that sin (or, the sin?) ought to be attributed to God, which is admitted (or committed?) by free will, if on account of what is said in this passage, *What have you which ye have not received?* even the will with which we believe is attributed to the gift of God, inasmuch as it springs from the free will which was brought into being naturally with ourselves: let the objector attend and consider that this will (to believe) is not to be attributed to the Divine gift only on account of its arising out of our free will which we possess naturally; but likewise, because God acts only by the suasion of perceptible things that we may will and believe, either from without by evangelic exhortations, where even the commandments of the Law do something, if they teach him his weakness, so that he may flee to grace which justifies by believing; or from within, where nobody can control what comes into the mind, though it belongs to the will to consent or dissent. Since God, therefore, acts in these ways on the rational soul, that it may believe in Him, for it could believe nothing of free will, were there no persuasive or call on it to believe, therefore, truly, God works in man the very will to believe, and prevents us in all things by His mercy; but to consent to the will of God, or to dissent from it, as I have said, belongs to the will.

And this not only does not weaken, but rather establishes what was said, *For what have ye which you have not received?* Assuredly the soul cannot receive and possess the gifts of which we here speak but by consenting; and by this consent comes from God what it receives and possesses; but to receive and possess, certainly, are acts of the receiver and possessor. If any one should now hem us in to such a profound inquiry, as Why such a one should be influenced and then be quite persuaded (*suadeatur et persuadeatur*), and such another not? then only two things occur to me which I care to answer: *O the depth of the riches!* (Rom. xi. 33); and, *Can there be iniquity with God?* (Id. x. 14). If dissatisfied with this answer, let the objector seek more learned, but guard against more presumptuous instructors."

§ V. 15. *On the Canonical Scriptures as the Source and Rule of Faith.*—I hold the Scriptures of the Old and New Testament, received by the Established Churches of Great Britain and other Protestant Churches, along with the Greek and Latin Churches (but with the addition of the Apocrypha in the latter), to be the unfailing source of The Truth and The Faith discoursed of in this Chapter, and to be also the unerring rule of our Faith and Duty unto Salvation. I thus accept the so-called Hagiographa of the Old Testament as unquestionably Canonical; indeed, believing that the book of Daniel, for example, carries along with itself, like the Apocalypse, its own irrefragable evidence of Divine authorship, I not only accept it, but rejoice in it as an inestimable boon from "The Watchers." And, in common with a great multitude, I think that even the Apocrypha, though rightly excluded from the Canon, contains much trustworthy and valuable information, combined with elements that show clearly how the writers

at least of some portions of it, shared in an undoubted but lower degree in that blessed Spirit who wrought so largely and powerfully in some of the Canonical writers. I make this solemn avowal of my belief with the deepest thankfulness, fifteen years after I wrote the first very rough draught of this still most imperfect Statement. It was my belief fifteen years ago, even as it is now; but it is my belief now with a fulness of knowledge and conviction, not merely speculative, but practical, such as I could not even have dreamed of at the earlier period. For, while during ten of these years a very extraordinary wave of scepticism (surging up in some cases into positive unbelief) has arisen and broken (if it be, indeed, even yet quite broken), I have been led, by reasons in my own experience, strengthened however by all going on around me, to study, as I never had an opportunity of doing before, the whole subject of "the Evidences" for the more thorough satisfying of my own mind and establishing of my own belief in Revelation. I have studied, too, with that intenseness of thought and feeling which he only can know who has battled with the powers of Darkness at the very Gateway of Hell, when, having approached one first in heavenly places as Angels of Light, they may afterwards have you for a season in that horrible grip which God in His mercy can alone save you from. And I have another reason for referring to this, besides the guarantee afforded by it of an intense personal interest in the study of the Evidences of Revelation. I refer to these personal things because I know, as assuredly as I know my own existence, that God, who led me through these periods of my life for my good, and never left me at any time since I declared myself for Him fifteen years ago, made the scenes I have since passed through the occasions of my at once learning experimentally the truth taught throughout Canonical Scripture as to Redemption from the Power of

Evil and to God's service in the Kingdom of Heaven, and of my verifying "the Evidences," not only by rigid ratiocination, but by witnessing them as it were "in sample."

16. I receive, then, the Canonical Scriptures, as handed down by the Church Catholic, and as abundantly supported by all appropriate testimony: the historical portion coming attested by such evidence as the surest portion of Profane History can lay no claim to; the strictly religious and spiritual coming attested, as well by the special miraculous proof supplied to it, as by the answer to it of our own spirits and consciences; while the entire body of it is buttressed and bulwarked by the system of Prophecy, which is as the Shekinah, at once defending this Testimony of the Ark of God and illuminating all who will walk in its light. At the same time, I receive this body of revelation that it may be understood and employed, not in the gross as it were, but as a structure gradually and through long ages reared—the earlier portions of which, though formed by the same Hand as the latest, and intended to issue ultimately in the same result, being yet not only declared to differ in certain important respects from the latest, but to be intended from the first for complete subjection to, and regulation by, the latest. This is the exact relation in which the whole Old Testament stands to the New. Indeed, the same thing holds good as respects the Gospels on the one hand, and the Book of the Acts of the Apostles, the Apostolic Epistles, and the Apocalypse, on the other. For, in reading the Gospels, two important circumstances must be borne in mind: The Law still existed in full force during the occurrence of all recorded in the Gospels; and, as well from this as from other circumstances, our Lord did not proclaim the fully unveiled truth of the Gospel during His own ministry. This was the work He gave His Apostles to perform after He had died, risen

again, and been put in possession of all power in heaven and on earth. Accordingly, the Book of Acts, the Epistles, and the Apocalypse, hold the place (to borrow an illustration from the Lawyer Tertullian) of the latest in a series of Laws bearing on the same subject. The earlier Laws of the series must all be understood in the sense assigned or allowed to them by the latest.

17. Another peculiarity of the structure of Scripture remains to be noticed. This peculiarity is of primary importance, inasmuch as the clear perception and right use of it tend directly to the ascertaining and fixing the true meaning of fundamental doctrines. This peculiarity exists in Scripture, and was involved in its structure, for the precise end of making Scripture itself the grand unerring Rule of Faith to the Church, instead of being found there as portion of an alleged independent system, whose inevitable result, when carried out, is to substitute the doctrines and commandments of men for those of God. I not only pointed out this peculiarity in the first draught of this Statement, written in the summer of 1850, but I insisted on its importance, and gave myself to its guidance in writing that Statement.[1] The principle is this: All the doctrines

[1] "The remark is this: It is to be observed in the Epistles of St Paul (in other Epistles the same thing may be noted, but particularly in those of Paul) that there are a number of formulas, or definitions, or descriptions, all of which are intended to explain and to illustrate the Gospel method of Salvation. This they do in a variety of forms, with the use in each of them of a different kind of language, and with a presentation in each of them of the same truth in different aspects and connexions. I think that the perfect correctness of this statement will at once appear to any one who carefully examines in the original such classes of statements as these, namely, 1*st*, Titus iii. 3, &c., 1 Cor. vi. 9–11; or 2*dly*, Rom. iii. 20–22, Phil. iii. 7–10, 1 Pet. i., &c.; or 3*dly*, Rom. iii. 24, &c., 1 Cor. i. 29–31, Eph. ii. 1–10, Titus ii. 11–16. It is impossible (at least I feel it impossible) to resist the conviction, that in each of these classes of statements the same subject is treated of and

of revelation (the principle applies to precepts and commands as well as the objects or subjects of faith) are taught in Scripture by means of a number of canons (κανόνες), formulas, or rules, which, however wide apart from each other they may be found in the volume of Revelation, or though composed by different writers, yet unite with a marvellous consentaneousness, not only in drawing for us unerringly the great lines of The Truth, but in sketching all its lineaments and features to the

described in a form peculiar to each. That in the second class, for instance, the subject treated of is one and the same, 'a righteousness of God through faith of Jesus Christ,' is undeniable. And equally unavoidable is the conclusion, that in the third class one and the same subject forms the Apostle's theme. At least the marks of identity of subject in the different passages forming the third class are of the most palpable character. For instance, in Rom. iii., 1 Cor. i., Eph. ii., the salvation spoken of is traced through Christ Jesus unto God the Father, or is shown to be bestowed by God through Christ to be received by faith, and that to the effect that all boasting should be excluded; while the very same thing substantially is taught in Titus ii. The language, indeed, varies in each of them, for in 1 Cor. i. 29, &c., neither of the words 'saved' and 'justified' occurs; while in Eph. ii. the term 'saved' is employed, and in Tit. ii. 'saving grace' is used; the term 'justified' being found in Rom. iii., and, indeed, being frequently employed in that Epistle. But while the term justification is employed by St Paul in his Epistle to the Romans (a term which occurs not at all in that to the Ephesians, but seldom in any of the others), it is to be carefully noted, that by this term must be meant a peculiar mode of conceiving and viewing that work of salvation which really forms the grand theme of this Epistle. The Epistle itself bears on its front the proof of this, for its theme is announced in chap. i. 16, as being, 'The Gospel, a power of God unto Salvation to every one believing.' This, in the first place, St Paul explains by showing, in the 17th verse, 'that in it a righteousness of God is revealed from faith to faith.' This again he takes up and explains in chap. iii. in a manner I have already examined. But further, it is of this very Divine power unto Salvation, *i.e.*, of this very Righteousness of God through faith of Jesus Christ, that he is still further speaking in Rom. iii. 24, and onwards, under the form of a Justifying; so that thus in reality it is Salvation by

minutest detail; yea, what is more, The Truth, when discovered and dealt with as thus presented, becomes known to us as no mere dead and dried preparation, far less as a maimed and dislocated thing, but as the very living and life-giving expression of the mind and heart of the philanthropic and merciful God our Saviour. I rest content with this general statement of the principle at present, and with my original sketch of it given in the note to this paragraph. As some proofs and illustrations of the principle have been supplied in this work already, so will the remainder of the work be just a larger and more complete proof and illustration of the fundamental moments as well as of the details of the principle.

18. But let no one say that this peculiarity exists in

Divine power which the Apostle means, and is speaking of under the form of a Justifying in Rom. iii.; and his subject there is identical with that treated of in such a passage as Eph. ii. 8, &c."

"These various formulas or definitions, which may be ranged into classes, are of the utmost importance, from the manner in which they explain each other, one filling up what may be wanting in another, or illustrating by different language, and by a different form of presentation, the same truth. Indeed, they appear to have been placed for this very purpose in Scripture, so that, by the use of a variety of forms of expression, and by the various aspects in which they present the same Truth, at one and the same time a full representation of that wisdom of God, which is so many-sided, might be secured, and all partial conceptions of it might be avoided. It is only when we give each and all of these passages their due place and authority, and when we conceive the truth of the Gospel according to the proportions which they all combine in representing, that its real harmony and Divinely-formed symmetry can be discerned. As these formulas or definitions are given in Scripture for the very purpose of explaining or illustrating the larger views of the Truth, so, for learning the true force of the terms employed in these formulas (for example the term δωρεὰν, or the expression, τῇ αὐτοῦ χάριτι, in Rom. iii. 24), must we consult what in Scripture is said on the subjects they suggest. It is on the strength of the principle indicated in this note that I have adopted the mode pursued in the text, of interpreting Rom. iii. 24, &c."—*Unpublished Statement.*

Scripture, and particularly in the New Testament, only because we have in Scripture the written edition of that body or deposit of the Truth and Faith originally committed by Christ and his Apostles to faithful men such as Timothy, a "Deposit" independent of Scripture, handed down by the Church, and to be received as reverently as Scripture itself. For to this extreme point is this opinion carried in the statements of some, as will be seen in the following passage from the Hulsean Lectures for the year 1858:—"And now, my brethren, I have finished the first part of the course which has been allotted to me. I have taken my stand upon the books of the New Testament, and have shown that the Creeds and Articles of the Church Universal and the Church of England do not claim to be developments of the truths which the Apostles proclaimed, but are rather themselves the germs of which the teaching of the Apostles was an (*sic*) unfolding."[1] And this is only one note in the tune whose key-note had been sounded first in the pulpit of Christ's Church, Oxford, and afterwards allowed to reverberate through the Land in 1851. For, in Dr Pusey's Sermon of that year, already quoted in this Chapter,[2] occurs substantially what Mr Swainson avers; only the latter is less guarded than the former, and commits the Articles of his Church in a manner never done explicitly by the former. Dr Pusey says: "Has the Church herself any guide external to herself, except the Holy Scripture, as illumined by the light of God's Holy Spirit? St Paul, not in this place only (2 Tim. i. 13, 14, the text of Dr Pusey's Sermon[2]), has always been understood, from the first, to say that she has." Again, commenting on his text a little further on, he says:—"A form or sketch of

[1] "The Creeds of the Church," by Charles Anthony Swainson, M.A. Cambridge, Macmillan and Co. 1858.

[2] *See* Page 113.

sound words is plainly not only a popular statement of truth, as that 'Christ died for us sinners,' but the very words in which it was to be conveyed, according to the pattern of which all other doctrinal language was to be formed. Whence it has been observed, how very much of formed statement of doctrine, such as afterwards became the theological language of the Church, occurs in the few remains of St Ignatius, the immediate successor of St Peter at Antioch." Dr Pusey maintains, then, the existence from the commencement of the Christian Church of a body of accurately expressed doctrinal truth independent of Scripture, committed to faithful men, to be by them kept and handed down. Whether this "Deposit," independent of the Scriptures, still exists so as to be unmistakably identified and made useful, Dr Pusey does not commit himself so far as to affirm distinctly. So far as one can gather his mind, however, he appears to consider it as existing in the early Creeds; in the doctrinal statements of the Fathers held to be orthodox, as members of the Catholic Church; and in the testimony of such Fathers, as far down even as Augustine, touching matters of usage, like the baptism of unconscious babes; and in the decrees of the orthodox Councils—in all such things, apparently, Dr Pusey believes that this "Deposit" exists, and can be identified and made useful, both for instruction and rule in the Church. And surely I malign not Dr Pusey in stating my belief that, like Mr Swainson, whose words I have quoted above, he is not unwilling that the Articles and other Formularies of the Church of England should be invested with some measure at least of the authoritativeness claimed by him for the body of truth alleged to have existed, independently of Scripture, in the Church from the first.

20. Now, that Christian truth was taught at first orally by the Apostles and Prophets of Christ, who thus com-

mitted it to all their converts, but with especial care to those who were themselves, like Timothy, to teach others, is undoubted. It thus existed at first independently of Scripture. And, doubtless, Christian Truth may be said to be preserved and handed down in a somewhat similar manner, since an immense proportion of Christians have been converted and instructed rather by what they received from teachers, either regularly constituted or private, than from their own study of Scripture. But will Dr Pusey or any other party say where the invaluable treasure, as it was at first conveyed by the Apostles to their converts, and especially to their successors, the Teachers of the Church, is to be found in its pure and unmutilated form, except in the Scriptures? It may be safely affirmed that it exists nowhere in that perfect form but in Scripture. Even the best and purest remains of the Primitive Christian ages—those remains that come next after the Scriptures themselves, such as the writings of Clement, Barnabas, and Hermas, which, from the Divine influence under which they were to a certain extent composed, were deemed worthy of being read in Christian congregations,—how very far short do even these come of the standard seen in the Canon. Not only are they seen to be very imperfect as compared with the perfect standard—that of the Sanctuary,—but all that is best in them is either taken directly from Scripture, or written obviously under its inspiration and guidance. And, further, while much valuable historical and social knowledge, and especially invaluable knowledge as to the sense in which the early Church understood Scripture, may be gathered from these early writers; still, it is undeniable that the historical and social knowledge conveyed by them cannot be relied on with the same certainty as in the case of Scripture; and even as respects their treatment of the Scriptures, it must be admitted that a certain admixture

of fancy and guessing needs to be allowed for, as well as a coming short, particularly in the earliest writers, of the fulness of meaning ultimately contained in the great body of Patristic literature. That fulness of meaning, so far as it was reached in the ages preceding the complete formation of the Byzantine Church, on the one hand, and of the Western or Papal Church, on the other, was brought out by a succession of writers of all degrees of mental capacity and culture, of moral and religious excellency. But then before this great result was reached, and secured for our instruction and good in that great Library which commences with, say the Epistles of Clemens Romanus, and ends with, say the "Nova Editio Orthodoxæ Fidei" written at Jerusalem when Mahomet had appeared, what an admixture of straw had been made with the amber, what base alloy had been introduced into the silver and gold. The great Head of the Church was beginning at that very time to execute His foreannounced curse upon the state into which things had been brought in His House, by the double scourge of an anti-idolatrous but also anti-Christian Mahometanism, and an idolatrous as well as anti-Christian Popery. Without bigotry and without bitterness I write this. But I write it in the thorough conviction of its truth, and a fixed resolve, by God's aid, to stand by what I know to be His truth and counsel in this matter.

21. When one contemplates the almost completed system of Popery as set forth cautiously and guardedly in the Tridentine Decrees, we cannot but see (at least I see) deeper and more powerful reasons than ever for standing beside the wells of salvation opened in Scripture to draw from them the water of life, and to keep hold of pure Scriptural truth as the corrective of all error and the defence against the whole "Mystery of Iniquity." Ay, and one feels braced with tenfold force in this resolve when, learning still more

of the Papal system—even its growth at this day—from works like the Eirenicon of Dr Pusey. The very fascination exerted by the Papal system over a mind like his that sees so clearly in certain respects its enormity—its *ἀνομία*—ought to make one cleave with firmer devotion to that blessed Book wherein can he learned unerringly that "Mystery of Godliness" which shall yet make itself known in all its glorious beauty and excellency, and shall make itself felt too in the utter overthrow of all the systems which, beginning by substituting man's way for God's—as, for example, in the baptizing of unconscious babes instead of instructed catechumens—are afterwards left more and more by the Most High God, whose ways they have despised, till they end by leading their votaries to worship stocks and stones, or painted cloth or wood. There are more than one of these systems. The East has sinned as grievously as the West in these things. The Eastern Church in Damascenus' day, as his book already referred to shows, in spite of its multiplied advantages, had entered on paths of vain ritualism and taken up most culpable forms of idolatry, which have never since been departed from. Thus, it fills the heart with sorrow to find the beautiful expositions of truth set forth, for example, in the "Libri Symbolici Ecclesiæ Orientalis," not only marred with the fundamental errors as to baptism, but with the most pertinacious defence of a system of idolatry. And as sad a spectacle in its own way is presented in the series of Protestant Creeds represented by the Augsburg, Helvetic, and Westminster Confessions. These, too, present most serious errors and disfigurements of Divine truth amidst that in them which otherwise would be so perfect. Thus, they all not only maintain the practice of baptizing unconscious and unintelligent babes instead of catechumens, but the last in the series—the West-

minster Confession or Formula—was the first dogmatically to pronounce the mere sprinkling of water on the brow of such a babe a sufficient observance of the symbolical part of the rite. And very awful is it to contemplate the judgment with which God has accompanied all this. For, as in the Augsburg Confession was deposited the germ of a system of mere external, imputative, and gratuitous Salvation or Justification—a thing that it would have been impossible to do, one imagines, had Salvation or Justification been set forth as explained in Scripture from the baptism of catechumens and believers—so in the Westminster Confession or Formula was that germ carried out to its last stage of development, and thereby proved to result not only in the completed dislocation of the parts of Divine truth, but in a system of thoroughly perfected theoretical Antinomianism. This is what shall be shown, along with the explanation of its origin and of its corrective, in the second portion of this Work. And while guided by the Bible to the explanation and correction just referred to, surely if anything more than what was stated in connexion with the early history of the Church, and with the history of Orientalism on the one hand, and of Romanism on the other, were needed to bind me to the Bible, that would be found in the blessed light which it sheds on my path, which lies in the very midst of the extreme development of so-called Protestant doctrine. Let those who will, then, cleave to the dogmas and systems made by man; as for me, I shall cleave, by God's help, to the dogmas that speak, and the system that declares itself from Holy Scripture—resting assured, while doing so, that if I even err in that way, my error will be less blameworthy, and more likely to be corrected than if I erred through "swearing by the words" of fallible masters. The promise of escaping from wrath, and of attaining to the enjoyment of everlasting life, is connected with the study of Holy Scrip-

ture. Thus our Lord said to the Jews: "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me" (John v. 39). And St Paul says: "But continue thou in the things which thou hast learned and art assured of, knowing of whom thou hast learned them: and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 14, 15). The circumstance that both of these sayings referred directly at the time of their utterance, not to the New Testament Scriptures, which were only in the course of formation, but to the Old, suggests the adducing, as a proper conclusion for this Chapter, a remarkable passage from the prophecies of Isaiah, which at one and the same time confirms what we have said as to the existence in Scripture by Divine arrangement of canons or rules of faith and practice; as to the wisdom of cleaving to those Divine dogmas and the Divine system they form; and as to the extreme danger of substituting other dogmas or another system in their place. Isaiah says: "Whom shall he teach knowledge: and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept (צַו לָצָו), precept upon precept; line upon line (קַו לָקָו) line upon line; here a little, and there a little. For with stammering lips, and another tongue, will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore, hear the word of the Lord, ye scornful men, that rule this people which is in

Jerusalem: because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made our refuge lies; and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line (לְקָו) and righteousness to the plummet (לְמִשְׁקֶלֶת); and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning it shall pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as on Mount Perazin, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of Hosts a consumption, even determined upon the whole face of the earth" (Isa. xxviii. 9–22).

CHAPTER V.

SALVATION.

By the term Salvation and its congeners is presented in Holy Scripture the most comprehensive view of all that the Godhead has accomplished, or unceasingly carries on, to deliver men from sin, death, and destruction, and to secure to them a Life (that shall be everlasting) of wisdom, righteousness, holiness, and fellowship with God in His family. The term Salvation is also often employed in Scripture in a more restricted sense, as the equivalent of Justification; the identical meaning of the two terms when thus employed being just that combination of a process or operation and of an "act" or judgment by which men are saved or justified, and made heirs of an everlasting life. This restricted sense of the term, that is, Salvation as the synonym of Justification, forms the proper subject of this Statement. Still the Statement is far from aiming at an exhaustive treatment even of this comparatively narrow subject.

§ I. 1. *The large sense of the term Salvation, in which it means all that God has done and does to deliver men from sin and death, and to put them in possession of a righteous and holy life that shall be everlasting.*—There is a very large and comprehensive meaning which the term Salvation, with its congeners Saviour, to save, and such like, and its synonyms to deliver, to redeem, and such like, convey as they are employed in Holy Scripture. Perhaps the most general and comprehensive representation made of Salvation occurs in the statement of St Paul: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of the faithful" (1 Tim. iv. 10). Even to indicate the infinite depth and comprehensiveness of meaning conveyed in these words, would need not only

discourses as large as those of Barrow on them, but a pen as powerful. For in themselves even, but still more when taken in connexion with their parallels and complements in the Old and New Testaments, and when illustrated, in addition, by the lights that may be shown to converge on them from history and philosophy, they are seen to open up a view of Jehovah as the faithful Creator, the just God and Saviour, and of his mighty work of Salvation, whose beauty is as ravishing as it is sublime. They present to us the spectacle of a race, each member of which needs salvation from special evils and dangers of his own, while all need deliverance from general evils and dangers that threaten or actually molest the whole; and Jehovah, the living God and faithful Creator, meanwhile appears as the Saviour of all, specially of them that trust in Him. Slumbering not, with sevenfold vision piercing through all, with the everlasting might which, with equal ease, supports the pillars of the universe, and guards the meanest of His sentient works, The one God and Father of all, The Shepherd of Israel, is present with unfailing long-suffering, mercy, and faithfulness, delivering from unnumbered evils and dangers, even the disobedient, unthinking, and unthankful, and ready to deliver such from every the most terrible evil and danger they may be rushing into through blind ungodliness, maddened lusts, furious passions, and the malignant influence of the Destroyer and his angels, the dæmons or dæmoniacal men, if they will only turn in penitence and trust to Him whose Name and Angel are near to save. For while The Saviour of all, this God of ineffable long-suffering (a long-suffering which the still standing arch of Creation unceasingly echoes in reason's ear)—this God of ineffable forbearance and grace is ready to receive every repentant sinner, and is pre-eminently the Saviour of the penitent and the faithful.

2. How God is specially the Saviour of the faithful has been shown already in part; and we are on the way to show it still more fully. We have already pointed out what God as the Saviour did during Patriarchal and Legal times. We have shown, too, in particular, how in The Fulness of the Times, and in fulfilment of His own promises and announcements, God manifested Himself as the Saviour in His own Son, the Lord Jesus Christ. What the Lord Jesus Christ, in whom dwells all the fulness of the Godhead bodily, has accomplished, and ever lives to accomplish for us as our great Prophet, Priest, and King, has been summarily passed in review. Of this Isaiah prophesied, saying, "All flesh shall see the salvation of God" (comp. Isa. lii. 10, and Luke iii. 6). Of this the Lord's Apostles and Prophets testified, saying, "How shall we escape, if we neglect so great a salvation?" (Heb. ii. 3). The mere outlines of this salvation, even as we have roughly sketched them, show how great it is. It was planned in Eternity, along with all the other parts of the foreknown, forearranged, and infinite government of God. It embraces in it all needful for combating and overcoming the foreknown and allowed emergence of sin, evil, rebellion, and strife in the Creation of God; for delivering multitudes from the destruction in which they must otherwise have been plunged through ungodliness, sin, and the service of Satan; and for finally securing to all the faithful and obedient everlasting life in the purified and emancipated kingdom of God, after the Destroyer with his party, "the ungodly and sinners," have been consigned to that Tophet prepared from of old for the "Devil and his angels." As Jehovah,—Father, Son, and Holy Ghost, planned this so great salvation, so through the Eternal Son and Word, first in His purely Divine and afterwards in His Incarnate state, and by the Holy Ghost, has it been

heretofore executed, even as it shall be executed world without end. It is respecting this so great salvation St Jude speaks thus: "I gave all diligence to write unto you of the common salvation, it (being) needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints," &c., &c., &c. (Jude 3).

3. To take a correct and complete view of Salvation in the large sense now under consideration, more than has been already treated of, or will yet be treated of, in this work, would demand attention. Not only would the state of man as descended from the first Adam, the preparatory Dispensations, the personal work of our Redeemer on earth and in heaven, the application to us of the benefits procured by it, and our personal enjoyment of salvation through that work—not only, I say, would such things need to be stated, but all the provisions God has made for instructing man in The Truth and Faith, for the right worship of God by prayer, the sacraments, and other means of grace, for rule, and discipline, and encouragement, would also need close and complete treatment. And as a systematic view of Salvation, such as is now in question, would even require a special preliminary treatment of such themes as the Godhead, Creation and the Cosmos, Government by Law, and Providence, according as all these are set before us in Holy Scripture; so would it be necessary to consider as momentous and sublime themes at the close of such a view. For having started from the great subjects just adverted to, and having passed under review the work of Redemption and its application to man in time, we should inevitably be led onwards to the consideration of that spiritual world, and of that future state of being, for which, as Scripture confirming the voice of conscience tells us, men are preparing on earth. There

would need to be a statement of what the Scriptures teach respecting Hades, the Resurrection, the last Judgment, with the consequent final overthrow of God's enemies, and their consignment to the foreappointed doom; and of the consequent reception of the redeemed and just among the unfallen children of God to enjoy Him and serve Him for ever in the New Heavens and New Earth where righteousness shall dwell. Yes, the great Salvation cannot be conceived according to its completeness as set forth in Revelation, unless seen in its connexion with all these unspeakably great and momentous subjects, and unless seen to issue in this foreannounced end: "Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. xv. 24–28). All these things have not been revealed unto us (as they certainly have been revealed with wonderful power and clearness up to a certain point), but that we should search them out with the utmost diligence, and to the full extent that the withdrawal of the veil by God will permit; and this assuredly for our instruction, warning, and encouragement in prosecuting steadfastly our warfare (with "flesh and blood" indeed, but also) with "powers and principalities, and spiritual wickedness in heavenly places," in the assured hope that if we faint not, but persevere to the end, then, besides innumerable other blessings partaken of

during the previous course, we shall share at last with our glorious Redeemer in the final grand triumph over Satan, over Satan's angels, over darkness, over death, over destruction, and in the fruition of everlasting good, under the eternal rule of that "one God and Father of all, who is above all, and through all, and in us all."

§ II. 4. *Salvation, in its largest and most comprehensive sense just described, is not the special and proper subject of this work; but salvation understood in its narrower sense as the synonym and equivalent of Justification.*—To treat of Salvation in the comprehensive sense, just seen to belong to it in one aspect, would be in reality to treat systematically of Revealed Truth. But to do this is not our object at present. Salvation understood in a narrower, but well-defined sense, forms the main theme of this Statement. Employed in this narrower sense, Salvation is the synonym or equivalent of Justification. It is that Salvation or Justification enjoyed through and in Jesus Christ, by which sinners passing from death to life, and escaping from condemnation into a state of reconciliation and peace with God, become heirs according to the hope of everlasting life. This being our main theme, other portions of the general subject of Salvation only need to be considered in the treatment of our principal subject, so far forth as they form integral parts of it, or demand consideration as a step to the proper exposition of it. But then our subject, Justification or Salvation, involves in itself as integral portions many of the subjects also involved in Salvation understood generally, and is indissolubly connected with many of the others, not only in the relation of cause and effect, but in other important relations. It must necessarily be thus connected, since the Justification or Salvation of sinful and condemned men in and through

Jesus Christ, was just the end proposed by God in the glorious scheme of redemption; and so led to all such marvellous manifestations of Divine Wisdom and Goodness, as the Incarnation, Atonement, Resurrection, and Exaltation, of our Redeemer. It is impossible then, apart from such Divine manifestations and works, to treat aright, or conceive aright of, the subject of Justification or Salvation. But, moreover, our special subject forms the very nucleus, or rather heart, of the entire specially human department of Revealed Truth, and of the spiritual and moral system called into being by that Truth. Just as the Incarnation, Atonement, Resurrection, Exaltation, and Mediation of Jesus Christ the Son of God, form the very nucleus, or rather heart, of Christian Theology strictly so-called; so does the subject of Justification or Salvation lie as its nucleus, or rather heart, at the very centre of our moral and spiritual system—ay, of our Intellectual system, properly so-called, also—informing it with a living, symmetrical, and beautiful Divine Truth, as also with a Divinely Philanthropic power and energy, when seen and understood, as really planned by Jehovah our God.

5. Now, it is this peculiar character and influence of Justification or Salvation which makes the right apprehension and presentment of it a matter of so much importance, not only spiritually and morally, but intellectually, or in its relations to the entire body of that Truth which the God of Truth has formed us to seek out and appropriate for our good. It is obvious and undeniable that any misapprehension and misrepresentation of the very means devised and set in action by God for healing the breach made by the Fall, and through Satan's malice, between Himself and man; and for overcoming and ejecting error, ignorance, sin and evil in all their forms, and death itself from man and his abode, and for

substituting in their place truth, knowledge, righteousness, holiness, and life; every misapprehension and misrepresentation respecting this, I say, cannot but be a thing most harmful, grievous, and lamentable. Always in proportion to the importance and grandeur of the work sought to be accomplished, and to the fineness and admirableness of the means employed for the accomplishment of that work, must be the evil and disastrousness of the consequences flowing from any serious derangements of the machinery. This illustration, indeed, needs to be modified as illustrations, which rarely if ever fit in every way the thing illustrated, generally do; for it is of spiritual and moral machinery devised and applied by God that we are speaking, and not of mere material means to a mere material end. Consequently, in accordance with the rectifying and healing virtues possessed by spiritual and moral persons and powers, but still more through the unfailing mercy and grace of God our Saviour, whose "so great Salvation" we are speaking of, the harm that might otherwise ensue from serious misapprehensions and misrepresentations in spiritual things, is arrested, and healing, or at least alleviating and balancing powers are brought into operation. Still, if any such grave errors as we have been supposing really exist; then, so long as they continue to have power, nothing can entirely arrest or distroy the evil produced by them; and, in such circumstances, to rest content with mere palliatives and makeshifts, when the evil itself might be eradicated, must be not only unwise but wicked.

6. Now a radical misapprehension as to the real Scriptural meaning of Salvation or Justification has for long existed. The cause of this misapprehension has been remarkable, at once giving the misapprehension an appearance of being God's actual revealed truth, and hitherto

rendering impossible the demonstration on undeniable grounds of the error, so that the error might be removed. The truth of this statement appears in the fact, that the error in question never has heretofore been tracked to its ultimate sources, as shall be done in this "Statement;" nor its disastrous consequences shown to be accidental, or factitious, as shall also be done in this "Statement." The nearest approach to what is accomplished in this work, was that made by Bishop Bull, in his "Harmonia Apostolica;" but he only professed to reconcile St James and St Paul. He left, in fact, the real root of the evil intact, by not reconciling, and by not showing that he had reached the means of reconciling, those statements of St Paul himself in which the error has heretofore lurked, with the whole remaining portion of St Paul's teaching, as well as with St James' teaching and that of all the other inspired Penmen. Consequently, while Bishop Bull and his followers have been able, on the whole, to maintain their own ground, still even that ground is neither thoroughly consistent in itself, nor such a ground as could enable those occupying it to accomplish the unspeakable benefit to God's Truth, of removing entirely the error that has afflicted it, and all the consequences of that error. For the error has been, is now, and must be, wherever it is cleaved to, followed with most disastrous consequences. These need only to be seen and contemplated as they affect God's Truth itself, and as they affect those who study that Truth as influenced by the error, in order that the value of the remedy of the error itself, and of all its evil consequences, may be understood. But a perception and full apprehension of the error in its source and consequences, are not only useful as a step to the correct appreciation of the remedy; they are also needful in order to a right and full entrance into the meaning of the fundamental truths which the error has perverted, and

of the true and correct, and therefore admirably symmetrical and gloriously beautiful, structure of Truth really reared by God on the fundamental truths. Until the person, who has once been under the full influence of the erroneous representation of the fundamental truths, and of the utterly disjointed fabric piled upon them, has been brought fully to realise these as they have really existed in his thoughts, and to contrast them with the true exposition of the fundamental truths and with the corresponding symmetrical structure that springs so naturally out of them,—until this is done, I say, the end that ought to be aimed at has not been reached. For the mere setting forth of the pure Truth is not in all cases enough. Many even when left to themselves, and still more when liable to be wrought upon by others, will fail, if unaided, to see the full and exact character of the error, and the bearing on it of the new truth, and will not consequently be able to eject from their minds the old error by a mastery gained over it, through the application for its overthrow and ejection of the new truth in all its power and full proportions. To help on this desirable work, then, as well as for all the other reasons stated or suggested, I have found it necessary to trace in this Statement the erroneous representation of Justification or Salvation to its source; and to exhibit it in its gradual development and in its disastrous consequences as respects Revealed Truth: as also to deduce from its source in Scripture the true and correct representation of the doctrine; to show how by a right interpretation and correct exegesis all contradictions are avoided; and to exhibit as the result, the symmetry, harmony, and Divine beauty that inform and pervade God's scheme and work of Redemption. Not more perfect, indeed, were the symmetry, harmony, and beauty which must have shone in Adam and Eve themselves, as they came from the hand of their Heavenly Father, or which appear to this very

day in the great system of the Cosmos, than are the harmony, symmetry, and beauty conspicuous in the work of Redemption. Paradox and deformity reign no more in the one than in the other.

§ III. 7. *The Consideration of several important Matters intimately connected with our Subject as just defined, will not be attempted in this Statement.*—Even our whole subject, as just defined, that is, Salvation or Justification, will not be considered in this Statement. Or, to describe my plan of treating the subject more correctly, several important matters, most intimately connected with Salvation or Justification, and fitted to explain and illustrate it in a very complete and convincing manner, will not, for sufficient reasons, be considered in this work. Among these matters may be mentioned the following: The Lord's Supper or Eucharist; the Christian life as passed in the family, city, and kingdom of God; and the Last Judgment. Of some of these, as for example, the Eucharist, it may be affirmed, and will be at once acknowledged, that they are as important as the subject of Baptism itself, both as respects their symbolical and organical connexion with Salvation or Justification. But to enter on the consideration of these subjects would be as completely to run out into the field of systematic Theology in one direction, as to have treated fully of such subjects as the Trinity and Providence would have been to exceed the necessary limits in another. I am glad, too, to be relieved from the necessity of considering the former class of subjects by the circumstance, that, however necessary it would be to treat of them in "a System," still their treatment is not necessary in this "Statement," inasmuch as all the central and determining principles of my main subject can be adequately set forth and established within limits that exclude such subjects as the Eucharist. If

that ineffably gracious Saviour and Lord, who has spared me and again lifted me up to the honour of declaring His truth, shall continue still further to spare and favour me, then I may, by His grace, be enabled to complete a work already so far advanced, in which the sublime mysteries of the Faith that have been only hinted at in the present work shall be set forth, along with the momentous subject of this Statement, according as I shall be enabled to observe and describe them by the aid of that "Word, which liveth and abideth for ever."

8. I shall only add a word respecting that sketch of the Lutherano-Calvinistic doctrine (especially that doctrine as set forth in the Westminster Confession) given at the commencement of the next Book. This remark is called for to guarantee the accuracy of that necessarily most brief and hasty draught. I observe, then, that the sketch is a summary of a special work, in which I have traced through the series of the Protestant Confessions the development of the Westminster doctrine of Justification or Salvation from its germ in the Augsburg Confession. Not a step is made in the statements and arguments of that work, except on the ground of quotations made *literatim et verbatim* from Confessions and Formularies. My reasons, too, for taking my stand on authorised and authoritative documents, and for avoiding by all means the statements of theologians or clergymen writing only as individuals, are fully stated and defended. The work was nearly printed to the extent of two-thirds of its size ten years ago, when the hand of Providence most justly and mercifully arrested me in the course I was then pursuing, and taught me the lesson:—

> Θεοῦ θέλοντος, πᾶν ἄπορον πόριμον.
> Θεοῦ μή θέλοντος, πᾶν πόριμον ἄπορον.

Yes, "The Lamb that was slain," He has "the keys of David;

He openeth, and no man shutteth; he shutteth, and no man openeth." These very words first rang in my ears their wondrous meaning, after the Lord had taught me by a mental agony, strung to the pitch of terrible madness, to bless Him from the lowest depths of my heart for delivering me, through unspeakable temporal shame, loss, and pain, from the still more fearful shame, loss, and pain of being cast and condemned before His great white throne. For though entrusted by my Master with the advocacy of a great and irrefragable truth he had taught me: that truth as I then held and sought to advance it, needed a complement without which it might have done incalculable injury in the Lord's House. That Truth was the doctrine of Justification or Salvation contained in this Statement; and that complement was such a correct account of the Law of the Lord touching Baptism, as is now also contained in this Statement. I came short in my duty towards that complement. Therefore was I arrested. And what reason have I to bless the Lord for sparing me to make this confession, as I now fearlessly do. What reason have I to bless Him for sparing me to correct my error. And again, what reason have I to bless Him, for so sparing me that I have new hope of yet publishing with a good conscience, for the benefit of some among my fellow-men, and to help in the removal of "scandals," in the form of palpable errors, from the house of my Master—that very book which, in one sense, brought on me all my woe.

BOOK II.

CHAPTER I.

SKETCH OF THE DOCTRINE OF EXTERNAL OR IMPUTATIVE, AND GRATUITOUS JUSTIFICATION OR SALVATION.

That Salvation or Justification which, in the last chapter of the preceding Book, was described in a general manner, is, in its application to man, as well a process carried on in and upon man by Divine Power, as an Act or Decree pronounced by Divine authority respecting Him. For it consists of a washing, or washing of regeneration, a renewing or sanctifying, and a justifying as well by an impartation of righteousness and liberation from the power of sin and evil, as by an acquittal from all guilt, liberation from all the penal consequences of sin, and admission as being personally and legally righteous into the number of the children of God. All these operations, changes, and acts or decrees, are conducted in the name and through the mediation of the Lord Jesus Christ, and in or through the power and energy of the Holy Ghost, the Spirit of the Son and of the Father. As the whole thus emanates from the Father, so are all accepted of Him as children and heirs, in whom and on whose behalf the processes and acts take place. This Justification or Salvation is symbolised as well as conveyed by baptism; but the Truth is the organ, or instrument, by whose means on the one hand, and Faith is the spiritual condition by whose susceptibility and receptivity on the other, Justification or Salvation is wrought out as a process by Divine Power, in conformity with those fundamental elements of human nature, in virtue of which man continues capable of a moral and spiritual treatment: both this process and its result, a life that shall be everlasting, and its accompaniment, Forgiveness and Reconciliation with God, being the free gift of God through Christ.

§ I. 1. *The narrower sense of Salvation, in which it is employed as the equivalent of the Process and Act by which Sinners are justified.*—We have treated, and shall treat in this Statement, of Salvation in the large sense that has been described, only in so far as the right understanding of a narrower sense of the term demands. For there is a well-defined and most important though narrower sense of the word. Indeed, this is the sense in which it is most commonly employed and understood. In this sense, Salvation is spoken of as the synonym of Justification; or, to guard against a mere verbal and abstract treatment of our theme, Salvation means, in the more restricted sense now under consideration, the process and act by which sinners are justified, and become heirs of an everlasting life and inheritance. That when Salvation is viewed thus as the equivalent of Justification, it is employed in a narrower sense than belongs to it at other times, is seen clearly in the fact that it is on many undoubted occasions employed as the equivalent of Justification in the Scriptures, while, at the same time, Justification manifestly never has the same wide range of meaning that often belongs to Salvation. To save and Salvation manifestly include legitimately, because by common usage and consent, many things in their meaning, which to justify and Justification do not include. Nevertheless, to save and Salvation, to justify and Justification, have equivalent and identical meanings, so far as the meaning of the latter of the two sets of terms goes. To justify and Justification may not, or do not, mean all that to save and Salvation mean; but the latter contain all that is in the former, and are, therefore, to be used as so far forth completely identical in substance and sense with the former. And this is a matter of primary importance. It is no mere refinement; it is the *a* in the *a*, *b*, *c* of Christian Theology. It is not

a quibble of the sophisters and heretics: it is a central block in the foundation of living truth laid by the Eternal Spirit of Christ and the Father.

2. But before adducing the special proof of the identity of Salvation and Justification, and as a necessary preliminary step in showing the important consequences of this identity, an exhibition must be made of the clear and undeniable sense of Salvation understood in its second, or more limited acceptation. Now, Salvation in this sense, or viewed strictly as what is effected by Divine power and mercy on man, is shown by very ample and plain Scriptural testimony to be a process conducted in and upon him, as well as an authoritative act of mercy passed in his favour —all that he may pass from death to life, and become an heir of everlasting life. Thus Christ was named also Jesus by express Divine authority, "Because he will save his people from their sins" (Mat. i. 21); not certainly merely from the guilt, but as much also from the power of their sins. For we also read of him: "Him hath God exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins" (Acts v. 31). Here repentance is both declared to be an essential part of Salvation, and to precede the other part, forgiveness; and in this respect the declaration agrees with many others, as, for example, with this: "Repent, and be baptised every one of you in the Name of Jesus Christ for the remission of sins" (Acts ii. 38). The same thing appears when we consider the most of the Scriptural equivalents of Salvation. Thus let Christ be viewed as the Redeemer, and then his work of Redemption will also appear to be a process no less than an act, a deliverance from the power no less than from the guilt of sin. Thus we are as expressly told that He as well "gave himself for us, that he might redeem us from all iniquity, and purify to himself

a peculiar people, zealous of good works," as that "he gave himself a ransom for all to be testified in due time" (comp. Tit. ii. 14 and 1 Tim. ii. 6). Again, when Salvation is described as a Reconciliation, we find that it consists not only of a putting away of wrath on God's part, but a ceasing also on man's part to be at enmity with God in his mind by wicked works. The Apostle Paul, indeed, gives this as the very summary of the Gospel, saying, "God . . . . hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God" (2 Cor. v. 20). And, finally, it has been said, as if to establish this matter immutably: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus iii. 4–7). Whatever else may be doubtful either in the passage just cited, or in any of those that precede it, there can be no doubt that they describe Salvation as being both a process and act.

3. Moreover, the identity of Justification and Salvation (understanding Salvation in the comparatively limited sense just explained) is placed beyond all possibility of doubt and questioning, by two central statements of Holy Scripture on the subject. These are, first, the statement in the Epistle of St Paul to the Ephesians: "For by grace are ye *saved* through The Faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ

Jesus unto good works, which God hath before ordained that we should walk in them" (ch. ii. 8–10). Second, this statement in the Epistle of St Paul to the Romans: "Being justified freely (δωρεὰν, gratis, as a gift) by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation (or propitiatory, ἱλαστήριον) through The Faith (διὰ τῆς πίστεως) in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by Faith's Law?" (ch. iii. 24–27). Almost every Protestant Confession adduces these two Apostolic statements as the central proofs of the doctrine of external and free or gratuitous Justification accompanied with its inseparable consequent, Eternal Life, to be enjoyed by Faith alone, that is, without any works as the conditions of the gift. This is done in all the Continental Protestant Confessions, from the earliest form of Luther and Melancthon's own Confession down to the latest Lutheran or Calvinistic one, as it is also done in the Westminster Confession. This was done because there were no stronger, or indeed no other, proofs of exactly the same kind to adduce. This is also my reason, but backed with such powerful authority, for adducing them. And it is obvious that they confirm in the most unmistakably powerful manner my statement as to the identity of Justification and Salvation, so far as the meaning of Justification extends. For while they both treat of the same thing (as is allowed, nay, strenuously maintained even by those whose understanding of them I totally differ with), the one calls that thing Justification, the other Salvation. Justification, then, throughout its whole length coalesces with

Salvation, however much more Salvation may often mean than Justification.

4. What makes this matter of fundamental importance is the conclusion deducible validly from it, even *à priori*, that whatever Salvation means, as described in the first of the two passages quoted above and its parallels, must be the meaning of the Justification described in the second passage and its parallels. This conclusion is so valid that it ought to lose none of its force even if we could not see quite clearly how all the meaning given to Salvation in the passages expressly treating of it, is contained in and deducible from the passages that treat expressly of Justification. For it is a dictate of common sense, allowed without demur to regulate our judgment on every book believed to be written with true wisdom and knowledge, that if, when two parts of it evidently treat of the same theme, there occurs any appearance of difference in the meaning of the several passages, the more clear and explicit shall be allowed to explain the less clear, and not the reverse. And in any ordinary matter in which the judgment is kept calm, it would appear monstrously unreasonable to all concerned, were a course the reverse of this to be adopted: were the less clear to be allowed to override the more clear, and that not in a plausible manner, but in the face of inextricable confusion introduced into the subject by taking this unreasonable course, yea, in the face of insoluble contradictions in the moral system of the universe produced by it. As to one thing there can be no question. If such a course should have been entered on and followed out to the furthest in certain cases, notwithstanding its irrationality and disastrousness, but in circumstances that at once explain how it could have been at all adopted, and to a certain extent palliate its adoption; still as soon as the reason of the error clearly shows itself, and altered circumstances

no longer leave any excuse for tolerating it, certainly the error should be corrected, that The Truth may again appear in all its symmetry and beauty, and that nothing may continue fitted to counteract, nay completely to subvert *in theory*, the moral laws of the universe.

§ II. 5. *That there is a factitious system of absolutely external or imputative and gratuitous Justification or Salvation, or a so-called "complete Salvation or Justification."*—Now the very course designated above as unreasonable, has nevertheless been adopted and followed out to the furthest possible extent in some quarters. Leaving for the immediate sequel the statement of the reasons that led to the adoption of this course, and which also appeared to render it necessary (see para. 16 of this Chapter), let the course itself be at present considered, and the chief consequences in which it resulted. The course adopted, then, was that of affirming, and maintaining against all that was objected to it from Scripture or Reason, that the Salvation or Justification revealed in the Gospel, and the enjoyment of which by a man alone entitles him to eternal life, not only comes from God alone through the obedience and death of Jesus Christ, but consists alone in the sinner's receiving the benefit of that obedience and death in the form of forgiveness or forensic Justification and Salvation received and enjoyed by faith alone without works, unto the possession of everlasting life. This Salvation or Justification, then, is purely external or imputative: Repentance, or Regeneration, or Righteousness, or Holiness, do not form elements of it. It is purely a forensic act, acquitting the sinner of guilt, accepting him as righteous, and giving him the title to everlasting life. Moreover, it is as completely gratuitous as it is external or imputative. And it is rightly, with an unanswerable rightness, main-

tained to be thus free or gratuitous, a gift of Divine mercy and love in and through Christ to the very chief of sinners who will accept it. It is through its irrefragable truth in this respect, that this form of doctrine has heretofore come off victorious in so many contests. For its supporters were defending God's truth on this ground, and on this account God has given them in so far the victory. Whatever might be alleged against the arguments in defence of the merely forensic, imputative, and external character of Salvation or Justification, as deduced from its two supposed main supports in Scripture, no arguments could be made to stand for a moment against the Divine declaration made in these two supports, as to the gratuitousness and unconditionalness of Salvation and Justification with eternal life. For, on the one hand we read: "For by grace are ye saved through The Faith (διὰ τῆς πίστεως); and that not of yourselves: it is the gift of God (Θεοῦ τὸ δῶρον);" and on the other, "Being justified freely (δωρεὰν, gratis, as a gift) by his grace, through the redemption that is in Christ Jesus" (comp. Eph. ii. 8 and Rom. iii. 24).

6. Such is the germinal form of the absolutely imputative and external Salvation or Justification said to secure everlasting life, as that form may be seen and examined in that typical Lutheran Symbol, the Augsburg Confession. In that Confession the Lutheran doctrine exists in its germinal form in every sense of the terms. For, as the doctrine is pre-eminently Luther's, so is the Augsburg Confession Luther's also in a pre-eminent sense. And the doctrine exists in that Confession germinally, because it exists there perfect in all its principles, though not in its development. That is the peculiarity of the Augsburg and also of the other early and purely Lutheran symbols, such as, for example, the Saxon Confession. All of them contain in its integrity the constitutive principle of an external, imputative, and

gratuitous Salvation or Justification, said alone to secure everlasting life,—only the principle has not been carried out to the full in them, and made to overrule everything in Scripture and Reason that successively rose up in opposition to it. This was left to be done by means of other classes of Symbols and Confessions. The first great step in this direction was made on the Continent by Calvin; and the record of it remains indelibly written in a far more tangible form than either the Institutes or any other of Calvin's works, namely, in the Helvetic and other early Calvinistic creeds. And what is remarkable is, that this step was taken in order to put down authoritatively within the Calvinistic Churches, and as far as possible in all other Protestant Churches, the statements deduced from Scripture by members of these Churches, or at least by Protestants, to show that it was contrary to revealed truth to make Salvation or Justification purely external or imputative, as the Lutherans were everywhere doing. For example, Menno, the founder of a Church existing in Holland till this day, contended powerfully against it, and to the conviction of a great number in many parts of the Continent. I may also mention, by the way, that he contended, in addition, against the baptism of unconscious babes; and that, I believe, secured for him a blessing from the Great Institutor of Baptism. Osiander, too, whom Calvin in his "Institutes" assailed in the true Calvinistic spirit (I remember what a picture I had formed in my mind of Osiander in my student days under Calvin's guidance), occupied the same ground with Menno in opposition to a merely external or imputative Salvation or Justification. They argued against this from the meaning as gathered from Scripture of that "righteousness of God (*δικαιοσύνη Θεοῦ*)" set forth by the Apostle Paul in his Epistle to the Romans as the very text of that Epistle;—

set forth, consequently, by the Apostle as identical with the Justification or Salvation which he preached to the Romans. Now, what Calvin set himself to put down within the Protestant Churches, and what he succeeded in putting down by means of the Calvinistic Creeds, was the sense of "righteousness of God (δικαιοσύνη Θεοῦ)" that subverted the doctrine of an absolutely external or imputative Justification or Salvation. It was secured by the Calvinistic Creeds that "righteousness of God" should be understood in all Calvinistic Churches, and wherever their influence reached, as meaning the method of purely external or imputative Salvation or Justification set forth in the Lutheran Confessions. What the Augsburg Confession had not done, nor has done to this day, was done by the Helvetic and other Calvinistic Creeds.

7. It was while Calvin was securing this result on the Continent that the Articles and Homilies of the Church of England were composed and placed in authority. And very remarkable, indeed quite unique, was the arrangement secured for England by them. For it is undeniable that while the Articles, viewed even apart from the Homilies, are more suggestive of a Lutheran (not a Calvinistic) sense than of the Patristic, as exemplified in the works of Chrysostom and Augustine, still, when viewed *per se*, they can without forcing be harmonised with the Patristic sense. Their form as Articles makes them susceptible of this with an ease and naturalness which even the Augsburg Confession makes impossible in its own case. In saying this, I not only speak of what I have tested, but of what many other writers besides, *ex. gr.*, Alexander Knox, have affirmed on proof. But there is a reverse side of this picture. For if the Articles must be understood and explained in the sense of the Homilies (and this is certainly implied in the reference to the Homilies as well in the

11th Article, "Of Justification," as in others), then must the Articles be understood as binding not only to the interpretations of Scripture found in the Augsburg Confession and to the doctrine founded on these interpretations, but to the interpretations met with in the Calvinistic Creeds and to the doctrine founded on these interpretations. For the Homilies in their treatment of the doctrine of Salvation adopt Calvin's interpretation of "righteousness of God."[1] But here, again, the peculiarities of the English system meet one; for why does it relegate to the Homilies all such extreme teaching, and leave the Articles quite unencumbered with it? For my own part, I firmly believe that this was done to save the Church and country from what would prove an intolerable burden, if these extreme interpretations should prove in the end to be incorrect—a thing which not only Melancthon's avoidance of them in drawing up the Augsburg Confession, but all Patristic authority warned the framers of the Articles of. It was this arrangement that enabled a writer like Bishop Bull to issue, for the good of England and of the world in his own day, an "Apostolic Harmony," which did everything almost except applying the final curing touch to the grievous stricture that has afflicted the body of Christian Truth since the era of the Reformation. And that it was a prescience of the wisest and best kind that led to the arrangement of matters in the Church of England just considered, attention to the Confession of Faith placed in authority at the same period in Scotland will, I believe, put beyond doubt. For that Confession is as free of the peculiar Lutheran and Calvinistic tenets as to Salvation or Justification as if they never had existed. The only way in which these tenets appear to have influenced that Confession was negative. A person who knew the doctrine of Augustine and Chrysostom, but not the doctrine of

[1] *See* the Homily "Of Salvation."

Luther and Calvin, might feel puzzled by an appearance of restraint in Knox's Confession; he might think it strange why his own doctrine should be lurking in it, as it were, instead of boldly speaking out: still, he would know it to be his own doctrine, and no other; and when at last informed of all that had taken place on the Continent, and had gone on at home, he might be able to account for the restraint he beheld. For, bating that restraint, there meets the eye and understanding of the properly instructed reader in that Symbol just the pure Biblical and Patristic doctrine of Salvation or Justification. It does not present a single dogmatic foothold for the advocates of the genuine Lutherano-Calvinistic doctrine of Salvation or Justification. This was, in truth, the main doctrinal reason why that Confession was, in fact, dropped by the extreme Calvinistic Party that had arisen not a hundred years after the drawing up of Knox's Confession, and for its being replaced by the Westminster Creed (or, speaking correctly, Formula), which was intended to correct all the deficiencies of the English Articles, and to supply in the fullest measure to Scotland what Knox had studiously avoided in his Creed; for Knox's was a Creed, and no mere tyrannical Formula.

8. The Lutheran doctrine, then, having been adopted in its germinal form in the Articles of the Church of England, as viewed in one of their aspects, and that doctrine, as advanced a stage by Calvin, having been adopted unequivocally in the Homilies of that Church,[1] things were now brought to the point at which the external and imputative doctrine of Salvation or Justification attained by a third step to its full and final state of development. What hastened this on was the influence exerted in England by the Arminian controversy. For while the High Church Party in England revolted more and more from Lutherano-

[1] *See* The Homily on Salvation.

Calvinism as brought to a head by the Decrees of the Synod assembled at Dordt to put down Arminianism, the Puritan Party, on the other hand, gloried in the settlement, so entirely favourable to themselves, made by the Synod, of the still outlying questions on the central subject of a mere Forensic Justification or Salvation prepared from all eternity for the Predestinated and Elected, and for them alone. The Puritan Party henceforward contended, on the ground made good for them by the Dordt Decrees, against the Arminians and High Church Party, who, willing and at that time determined to stand on the germinal doctrine of Luther, abhorred even the stage of development in it made by Calvin, and much more that made by the Dutch Calvinists. How the Puritans, in opposition to their antagonists, made the Predestinarian element, in union with their views on the fallen condition of man, tell on the doctrine of Justification or Salvation in their settlement of all those questions in the Assembly held at Westminster in company with the Covenanting Party of Scotland, will be shown in the fourth section of this Chapter. Meantime, let it be our object to show how the Puritans and Covenanters completed that doctrine itself, properly so called, of absolutely external, imputative, and gratuitous Justification or Salvation, by which they affirm everlasting life is attained to. Now they did this, by excluding dogmatically from any place either as an element or condition of Justification or Salvation the only thing that now remained to be so excluded, that is, Faith. Luther and Melancthon had begun by excluding Repentance; for making Justification or Salvation as well purely external or forensic as gratuitous, they necessarily excluded Repentance equally from being an element or condition of Justification or Salvation. Next came Calvin and his followers in France, Holland, and England (Knox, I again affirm, kept

his Confession free equally of Lutheranism and Calvinism), and dogmatically excluded "Righteousness of God," understood in Augustine and Chrysostom's sense, as "spiritual righteousness" (a sense which neither Luther nor Melancthon gainsaid in their Confessions) from having any place as an element or condition of Justification or Salvation unto Eternal Life. And now the Westminster Divines decreed, in opposition to and in suppression of such Arminians as, holding by the germinal doctrine of Luther, or even that doctrine as developed by Calvin, still sought to make Faith necessary to Salvation or Justification, as a thing required of God and acceptable to Him both as an act on the first acceptance of Salvation or Justification, and as the root and spring of all evangelical obedience—respecting all this, I say, the Westminster Divines thus decreed:—"Not by imputing faith itself, the act of believing, or any other evangelical obedience to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves: it is the gift of God." Such then is the doctrine of a so-called "complete Salvation or Justification," as we have now traced it from its germ in the Augsburg to its full development in the Westminster Confession. It is, as we have said, a doctrine of absolutely external, imputative, and gratuitous Salvation or Justification: it makes such a Salvation or Justification as received by its "instrument," "faith alone," the only ground and title "of the sinners and ungodly" to the enjoyment of everlasting life.

§ III. 9. *This so-called "Complete Salvation or Justification" completely dislocates the body of Divine Truth, and introduces an absolutely perfect theoretic Antinomianism, which the correlate tenets as to Predestination and the*

deadness in sin to the extent of being "altogether passive in Effectual Calling" rivets.—Now, the so-called "complete Salvation or Justification" just described, dislocates at the very foundation, and throws into inextricable confusion the Divinely framed structure of revealed truth. It commences this ruinous process by displacing and entirely removing essential elements or component parts of Justification or Salvation as planned and constituted by God. It obviously and undeniably does so, by making Justification or Salvation absolutely external and imputative, instead of including in it as elements or component parts "Repentance," or "Reconciliation on man's part with God," or "Righteousness of God" (that is, "spiritual righteousness" as Melancthon was fain to call it), or "Redemption from iniquity," or "Faith" in the full sense. All these ought to be included as component parts of Salvation or Justification as much as the being washed from guilt by virtue of the atonement for sin made by Christ, or the being freed from the condemnation due to sin through the Mediation and Advocacy of the Great High Priest, and the consequent dwelling in safety, peace, and good hope, by means of that Mediation. But while these external or forensic elements or component parts, are retained in the purely external and imputative Salvation or Justification, all the moral and spiritual elements, intended as much by God to avail the believer from within as the imputative and forensic to avail him from without, have been utterly displaced.

10. Inextricable confusion is the result of all this. But, before the full amount of this confusion, with its utter hopelessness, can be seen and appreciated, another feature of the doctrine in question must be carefully considered. This is an all-important part of truth contained even in the doctrine of an absolutely external or imputative

Salvation or Justification. What is referred to is the absolute gratuitousness, or freeness, alleged to be a characteristic of this Justification or Salvation no less than its absolute externality and gratuitousness. And this allegation of gratuitousness is as sound and unassailable on the basis of Revelation, as any tenet in the whole Christian Creed. But, then let the consequence be carefully noted, which follows with as iron a necessity as can anywhere be witnessed from a combination of these two principles: First, Justification or Salvation is absolutely external or imputative; Second, Justification or Salvation is also absolutely gratuitous. The consequence of these two principles coming into combined operation is, that nothing moral, no element of righteousness or holiness whatever, of a personal kind, whether made known by The Law, or by Law, or by the Gospel, has any place either as an element and constituent part, or as a condition, in the matter of that Salvation or Justification which alone entitles to the enjoyment of Everlasting Life. Here we have reached the acme of the evil. At this point arises, and from this point we trace, not only confusion, but a dreadful collision between the principle of free and gratuitous mercy and grace on God's part, and all the moral principles made known in God's Law and in God's Gospel. Let "Repentance," "Righteousness of God," and the other moral elements, have their proper place in Justification or Salvation according to God's appointment, then does the body of Divine Truth work harmoniously in itself and in relation to the entire Intellectual, Moral, and Physical system of the Universe. But exclude them; let Salvation or Justification be maintained to be not only purely external or imputative (which I deny) but also absolutely gratuitous (which I affirm as strongly as any Lutherano-Calvinist whatever): and then takes place a

horrible collision between the doctrine of free grace and the moral system of the universe, which fully warrants me in calling the doctrine of a "complete Salvation" a thoroughly perfected system of Antinomianism, as well as a system that has demolished the symmetry of the plan of Revealed Truth, and thrown all its moral and spiritual elements into inextricable confusion.

11. The perfected Antinomianism of the system thus appears. It teaches, that the "ungodly and sinners" are justified and saved externally, or imputatively, or forensically, and so made heirs of everlasting life with an absolute freeness or gratuitousness: all on account of Christ's merits or righteousness. It thus comes into direct collision with all the requirements of The Law (supposing it to be in force), and of Law in general as embodied in and promulgated by the Gospel. According to this system, Repentance cannot be insisted on as a necessary condition to Salvation or Justification and Eternal life, for these are absolutely free and gratuitous gifts of God. No more can any of those spiritual or moral elements included in the dogma of "Effectual Calling," as described in that Westminster Confession or Formula, be insisted on as conditions necessary to the enjoyment of Eternal Life; for all such spiritual and moral elements are carefully excluded by the Westminster Formula from that Justification or Salvation which, according to it, alone entitles to Eternal Life. The very same thing holds true in the case of that special doctrine of "Sanctification," formed to meet in appearance the exigencies of this system, and placed after the subjects of Justification and Adoption in the Westminster Confession. The subject of Faith in its whole extent is put into the same state by this system. It can only be viewed as an "instrument," in the reception of Justification or Salvation and its consequent Eternal Life;

for the whole of what faith is said "instrumentally" (whatever "instrumentally" may mean) to receive, is an absolutely free gift. A horrible discord is thus heard; for the principle of gratuitousness is thus brought face to face with the entire spiritual and moral system, and made to declare that not one item in the whole is necessary as a condition towards the escaping of death and enjoying everlasting life, though The Law, Law in general as made known by the Gospel, and the august government itself of "the King Eternal, Immortal, Invisible, the only Wise God," declare that repentance with fruits meet for repentance are conditions absolutely necessary for the enjoyment of Salvation or Justification and Eternal Life.

12. Then let us consider the confusion introduced by this doctrine of absolutely external or imputative Justification or Salvation into the several elements or component parts of Gospel truth. To begin with: Repentance has, and can have, no certain or proper place in this system. Thus Melancthon left its place as unfixed in the Augsburg Confession as he left the meaning and place of Righteousness of God. By main force, as it were, Calvin forced Repentance into a place before Justification or Salvation both in his "Institutes," and in the Helvetic Confession. But this was a mere matter of arrangement. There was no vital principle holding Repentance in the place Calvin had thus assigned to it. On the contrary, the dire disruptive force wielded by the principles of an absolutely external and gratuitous Justification or Salvation kept it lying like a mere boulder torn from the living rock of Divine Truth. Consequently, on looking at what had taken place after the deluge of the great Arminian controversy, we find "Effectual Calling" taking the place of Repentance in the Westminster Formula, while Repentance has been carried away and left by the waves in a remote and obscure part of the

Confession, where it lies connected by no apparent bond with the main rock of Truth. For even if we suppose "Effectual Calling" to mean the same thing as Repentance, still not a single spiritual or moral element of it has any place either as an element or a condition of Justification or Salvation, Let what has thus happened to Repentance be an example of the condition of all the other elements or component parts of Justification or Salvation as rightly understood. For all these, as for example, Righteousness of God, or the several elements of Reconciliation and Redemption, are just other forms or aspects of Repentance, and consequently must meet with the same treatment as Repentance itself receives. However, the importance of the subject of Faith demands a special consideration of the consequences entailed on it by the erroneous system under review. Faith, then, to resume the illustration already employed, may be compared to the valves of the heart, when Justification or Salvation by Faith is styled the very heart of the body of revealed truth, viewed in its application to man. For by Faith, as has been already shown in part, and shall in the sequel be shown more fully, are received The Truth and its accompanying Divine energies and influences, which enlighten, renew, rectify, and sanctify human nature—in a word, it receives the Spirit or the Blood, and the Truth, of Christ which save and justify internally, just as the atoning blood of Christ shed sacrificially saves and justifies externally, imputatively, and forensically. Now, the effect of the Lutherano-Calvinistic doctrine is utterly to close the valves as respects the internal part of Justification or Salvation. It declares that central benefit to be purely external or imputative, and to be received by Faith "instrumentally" (whatever that may mean), and not "organically"—that is, as the valves of the heart allow the blood to flow. In the midst of their confusion, indeed, the Westminster Divines,

while maintaining rigidly that Faith justifies only "instrumentally," describe an organic "Saving Faith" in a special chapter bearing that title. But in reality they don't help their system a bit by doing that. For according to their system, as indeed according to every system that does not flatly contradict the multiplication table of theology, Justification and Salvation are identical in their application to man, and there can be no difference between a justifying and a saving Faith. So that, just as all which the Westminster Divines included under "Effectual Calling" is excluded by their doctrine from having any place as an element or condition in Justification, so does their doctrine of Salvation exclude from any place in Salvation, either as an element or condition, all that they include under the title of "Saving Faith." Thus, as we said, the valves in the heart of our spiritual system are hopelessly closed, and the direst form of strangulation and atrophy is the result.

13. This system, then, of external, imputative, and gratuitous Justification or Salvation was hopelessly diseased at its very centre—that is, to be cured it must be taken down, have the lacking elements reintroduced and adjusted, and then put up in its proper form. Unless the cause of error in it be thus radically removed, cure is utterly impossible. Leave the root of error in it, as in the Augsburg Confession, and the entire body of error is there as potentially as when carried out to its extreme point in that Fœderalist Theology which came ultimately to be built on the basis laid for it by the Synod of Dordt and the Westminster Assembly. According to this Theology, God entered into a "Covenant of Works" with Adam, by observing which faithfully Adam would have attained to the enjoyment of everlasting Life, as the reward of his obedience. But by transgressing this Covenant, Adam and all his posterity in and with him fell, became spiritually

dead, and subject to Divine condemnation and everlasting Death. They were now subject to a terrible condemnation on account of sin, as well as utterly unable to render that perfect obedience needed for the enjoyment of everlasting Life. But for the manifestation of His own glory, God interfered, and entered into the Covenant of Grace with His own Son, Jesus Christ, the second Adam, by which, in consideration of the perfect obedience of Christ imputed to the Elect, and received by an instrumental faith alone, the Elect should be saved. They are saved through the forgiveness purchased for them by Christ's atoning death on the one hand, and through the imputation to them of Christ's unspotted righteousness on the other hand. Thus alone are they entitled to Eternal Life. In support of this dividing and allotting of the "one obedience" of the second Adam, the Fœderalist Theologians were in the habit of adducing such Scriptural statements as these: "Who was delivered for our offences, and raised again for our justification;" and "For he hath made him to be sin for us who knew no sin; that we might be made (or become γινώμεθα) righteousness of God in him" (Rom. iv. 25, and 2 Cor. v. 21). It is a debatable point whether the Westminster Divines, in whose minds much of this Theology certainly floated, intended it to be formulised in their Confession, or whether they intended to content themselves with simply completing, as they demonstrably did, the absolute externality, imputativeness, and gratuitousness of Salvation or Justification. Be this as it may, the Fœderalist Theology was ultimately fully worked out. This was done specially in Holland by Witsius, as in his "De Economia Fœderum," though Cocceius has the credit, whatever that may be, of first giving this Theology its definite shape, about the time when the Westminster Assembly sat. And there can be no doubt that the "true orthodox" view in Scotland of the

Westminster Confession has been that which looked on it in the light of that "Fœderalist Theology" which is its true outcome (even as "The Marrow of Modern Divinity" is its undeniable congener)—such mediums as these, I say, have always been esteemed in Scotland the correct ones, for viewing the Westminster Formularies through. And there can be as little doubt that they who did this were right in principle, that is, they were true to the spirit of the National Theology as formed by the "second Reformation," and to the solemn obligation they had come under to maintain and defend that Theology. I have no more hesitation in declaring this, than in declaring any truth of which I am most firmly assured, that the long line descending from Hogg through Boston, Maclaurin, Erskine, Moncrieff, Thomson, and Chalmers, have been faithful to the National Creed, and not Principal Haddow, of St Andrews, who succeeded in passing the famous Acts of Assembly 1719–22, and his successors. Not only so: There was a terrible enormity in what Principal Haddow led the majority of the General Assembly to do in passing the once famous Acts just named. I believe there never was a more flagrant breach of solemn obligation than the breaking up of the Confession of Faith into a set of mere Articles, and of then shuffling these Articles so as to make them appear to teach that "Good Works are necessary to Salvation." This is the plain matter of fact respecting the Acts in question, and a very awful thing it is to contemplate the perpetration of this work in the past. The actors in these affairs have long since gone to their account; that circumstance alone, and apart from other solemn considerations, forbids us to judge of them personally. But of their work I must judge. And though it be the Charter of that Moderatism of which I was myself at one time a sincere admirer and supporter—of that "Broad School" of the last century illustrated by so many great

names—of that "Broad School" which, in its descendants, aided to eject from the Church those Non-intrusionists who were striving to reintroduce the Westminster Theology in its integrity,—though it be all this, I declare that Charter to have been utterly illegal, because traversing diametrically by its decrees the principles not only of the Westminster, but of all the Lutherano-Calvinistic, Creeds and Formularies. These decrees may have been in accordance with one aspect of the Thirty-nine Articles, and quite in accordance with Knox's Confession, but they utterly subverted the Westminster Confession. And were it not now so utterly vain a thing to do, one might be tempted to utter the earnest desire that some of the men of learning and power, like Haddow or Robertson, had resolved, in the last century, instead of choosing the apparently worldly-wise course they did choose, with as simple trust in the goodness of their cause and the grace of the Head of the Church as their opponents manifested, to contend and labour manfully and honestly for a purging of the Church from the errors of doctrine they saw in her Formularies. Had this been done, a timely remedy might have been applied to a long series of cankering evils, as well as to causes that issued in the great Disruption. But, alas! how enticing are worldly-wise courses. I have learned them to be so from my own experience of them.

§ IV. 14. *The Causes that both produced this evil state of things, and, to a certain extent, justified it, no longer exist: consequently the evil ought to be remedied wherever it has still the power to do harm.*—It has been already pointed out that Luther and all who have followed him have occupied absolutely irrefragable ground, while maintaining that Justification or Salvation is a Divine gift, at all times ready for bestowal on sinners who will accept it.

And I remark now, in addition, that it was through the clearness of this characteristic of Justification or Salvation, as manifested in Holy Scripture, that Luther and his party gained their first complete victories over the "hucksters" of Indulgences, and the entire false system whence sprung such monstrous abuses in the house of God as were exemplified in Indulgences. But Luther and his party secured for themselves, by the power of this Divine truth, not only victories over its enemies, but ground and space on which they were free to build what they believed to be the true system of doctrine, worship, and Church polity, in opposition to the false system against which they protested, as they saw its fearfully menacing form in the Papacy and Romanism. And now it was that danger beset the Protestant movement. What were they to build? It cannot be denied that while the movement was as yet nascent as regards Europe at large, but when, at the same time, many most powerful minds were applying themselves to the great work, two plans were under discussion as to the structure that ought to be reared on the ground that Luther had been so providentially instrumental in clearing. First, there was the plan set forth in Revelation itself, the absolutely true and correct plan, which was nevertheless universally rejected by the Churches, commonly called Reformed, in concert with the Civil Powers that supported them, and was left to be followed out too often in a weak, erring, and disjointed manner by what were called Protestant Sects. Second, there was the plan adopted by the Lutherano-Calvinistic party wherever it prevailed, and which, while building up as a middle-wall of partition between the Protestant Churches and Romanism the peculiar dogma of external, imputative, and gratuitous Justification or Salvation to the height that seemed needed at any point for protection, nevertheless at the same time

builded on almost the very same platform as Romanism itself.

15. The first of the two plans just mentioned has been on the whole wonderfully well realised already in the history of the Church, and is consequently no mere figment of my individual fancy or imagination. I refer to the platform on which the Church was reared in its doctrine, worship, and government, when Constantine conquering Paganism, fulfilled the will of the Head of the Church by seeking to rule as a Christian Emperor, and as the servant of Jesus Christ, no less in his conduct towards the Church than in Civil and Political things. The Church just at that time had come out of the most searching and fearful trials that perhaps any community had ever experienced. The Christian Church had not only survived the trials, though carried on most systematically and perseveringly (indeed with a last desperate effort) for her destruction, but had come out of them in a condition nearer that, in almost all respects, I believe, which her Head has required of her, than at any previous period of her existence, or at any period since. Not that she was by any means free from corruption (especially germinal corruption), but that in all the great subjects of doctrine, such as the Trinity, the Incarnation, the Atonement, as also in all matters of practical religion and of worship, such as the Baptism of Catechumens (not unconscious babes) as the symbol and means of regeneration and forgiveness, such as the Eucharist as a true spiritual feast, such as government and ministry by Bishops, Presbyters, Deacons (the dignities of Metropolitans, &c., being at the least posterior and unsanctioned additions);—I affirm that in respect of all these things, the Church came nearer the Divine model in the time of Constantine than she has ever done since. This, then, I believe and will maintain to have been the model (if any model out of

Scripture is at all to be considered) that ought to have been followed at the time of the Reformation both by the Reforming Ecclesiastical and Civil Powers. But this was nowhere done by those Powers. The Civil Powers everywhere followed the lead of the Lutheran and Calvinistic Ecclesiastical Powers, or of those who like Knox did not utterly break with Lutherano-Calvinism, and left the true and pure form of doctrine and worship to be espoused by parties that were esteemed the "pests and the filth" of the world. I know what that means; and I bless God for teaching me the lesson, since I am now no longer ashamed to serve in His blessed cause after some of my fellow-men have laboured to make me appear too bad to serve in theirs. And that cause of God, I now know as assuredly as I know anything, to be the very cause which, in banishment from all civil countenance and aid, has been supported fragmentarily and often with admixture of terrible errors (Lutherano-Calvinistic errors) borrowed from the dominant powers, by so-called Baptists, by the Society of Friends with their admirable doctrine of Justification or Salvation that needs only the addition of Baptism, and by a great array besides, of whom, I doubt not, untold numbers enjoy in heaven the recompense of all their shame, and self-denial, and contemptibleness on Earth. But more of this after the solid ground has been manifested and measured out, on which I shall make bold by Divine Grace to stand in the maintenance of all I have just said.

16. The second plan was the one actually adopted throughout Protestant Europe, England being the only Protestant Kingdom in which, I believe, things were arranged so as to leave room as well for the pure and correct as for the impure and erroneous method. According to this second plan, viewed in its integrity, the platform on which the Churches were rebuilded continued in some

fundamental and all-important respects the same as in the Churches of Rome and also of the East. Thus, the baptism of unconscious babes was retained as the rule in them all: the Church of England alone, so far as I know, recognised publicly the baptism of catechumens, by providing in her book of Common Prayer the proper services for it. Then, again, as respects the Eucharist, the Lutherans adopted a doctrine differing only in name from that of the Western and Eastern Churches; Calvin and his followers maintained an undeniably "mystical" doctrine on the subject; the Church of England has expressed her doctrine on the subject very much in a Scriptural form; the Zwinglians, after their leader, alone declared the Eucharist to be a mere rite blessed by its right use, in opposition to the Lutheran and Romish dogmas on the subject. Again, the Lutherans and Calvinists, under the guidance of their leaders, rejected the office of Angel, President, or chief Bishop: they did this, undoubtedly, in consequence of certain difficulties in their position; but, for my own part, I cannot disconnect this with the view of the Apocalypse entertained at least by Luther. Here, again, the Church of England stands apart, and has given herself to the guidance of God's Law. Now, it was the undertaking to rebuild the Protestant Churches on such a platform of worship and service, that led at once into indescribable difficulties among the Protestants themselves, and in their relations especially to the Church of Rome. To insist on no other exemplification of these difficulties, there was that perennial source of difficulty and contention, "The Sacramentarian Theory," which has its root in the practice of baptizing unconscious babes, and ramifies into all the questions touching the Regeneration in baptism of unconscious babes, the nature of the Communion, and the character of the Ritualism proper to the two Sacraments or to

worship in general. Those who justly dreaded the Church of Rome, dreaded at the same time, and as a consequence, all in this department of doctrine and worship that resembled or was the same as the Romish doctrine and practice. The entrance of all this into, or its tolerance within, the Protestant Churches, was dreaded as the sure preparative of Popery and Romanism. And yet so long as the root of it all, the Baptism of unconscious babes, continued to be the root of the Protestant system of worship, there was a continual threatening of the dreaded danger; and for this, again, there was only one remedy, but a remedy as bad or even worse than the disease. This remedy was the famous Lutheran doctrine of a mere external, imputative, and gratuitous Justification or Salvation. This was the "middle wall of partition" sought to be erected between Romanism and everything either Romish or like Romanism, and Protestantism; while the active builders of this wall were always active, too, in purging the Church, as they supposed, of everything wrong—that is, of everything which they feared. The process of building this "partition wall" has been already traced by us. What the first round builded on the foundation laid by Luther was, by whom it was builded, and for defence against what and whom, has appeared. To defend Protestantism, not so much against Romanism as against men like Osiander, or against the Baptists led on by Menno, who were kept sound in the Faith by the very rite to which they were faithful; and at a later time against men like Grotius, who also held the Baptism of unconscious babes to be a departure from the Law of Christ,—against all these, or anything like them, wherever they might appear, Calvin and Calvinisers builded "righteousness of God," and its parallels, after they had evacuated them of their true sense, as the first round on the

partition wall. Much more was not done in this way on the Continent; for the Lutheran and Calvinist Churches there had nothing like the Church of England in their neighbourhood (or rather parties like that of Laud in the Church of England) to contend against. There was the Arminian controversy, indeed, and the Decrees of the Synod of Dordt passed to put down the Arminians. But these Decrees left the original Lutheran and Calvinist Confessions of the Continent as they had been, and came in only to help the Westminster Divines and Scottish Covenanters to build the third round on the Protestant partition wall. One word more respecting this third round, or respecting the Fœderalist Theology which was preached from the top of the partition wall, I need not say at present, except it be this: That the preachers of that theology, to clench their arguments as to the unconditionalness of the gift of mere external or imputative Justification or Salvation, declared, on the ground of the Dordt Decrees, that man was "altogether passive" in his Effectual Calling. And here I reaffirm my remark made a little ago, that this wall of partition, reared not only or so much to keep out Romanism, as to dam out at one and the same time erroneous and superstitious opinions springing from a Sacramentarian Theory based on the Baptism of unconscious babes, and the pure Biblical and Patristic doctrine and practice on all these matters, was the greatest evil of all. For it was the rearing and bringing to perfection of a pure and unmitigated system of theoretic Antinomianism. I maintain that Mr Hallam and Sir William Hamilton, and not a few besides, who have encountered unmitigated abuse for only hinting their convictions on this matter, were utterly right—correct out and out and to the last jot and tittle in their strictures.

17. But this partition wall is no longer of any use. The

errors and misunderstandings on which it was originally based and builded up have been explained, and the entire fabric now only encumbers those whom it at one time defended, and prevents them from defending themselves in the needful and thorough way through God's impregnable Truth, Ordinances, and Power. The Church of Rome knows this herself, and is, with her ancient policy, endeavouring to advance her own wicked cause by it. She boasts not of it; for the discovery of it is one of the most unanswerable arguments against her exclusive claims to be counselled and guided by the Holy Ghost. For if so guided unerringly and infallibly: Why did she not meet Luther and Calvin three hundred years ago with those unanswerable arguments from the Greek New Testament, which would have utterly disproved their dogmas as to a mere external Justification or Salvation? Just because she was ignorant of these answers; and God kept her in ignorance, so that she might be justly encountered and overcome on the ground of her own idolised Vulgate. But now, as I said before, she would insidiously push onwards even in Great Britain, claiming again to erect an Archbishopric in that very city of York whence Constantine issued finally to overthrow the idolatrous Rome of Antiquity. And a Canon of Christ's Church, Oxford, would meet her half way, congratulating himself and her on the circumstance that, starting from the dogma of the Regeneration of unconscious babes in Baptism by Priests of the Churches of Rome and England,[1] the two Churches have so very much of dogma in common, the idolatrous worship of the Virgin Mother being apparently the (shall I say totally?) insurmountable difficulty in the way of union with the harlot sitting on the Seven Hills. Well, let them fraternise; or

[1] *See* Dr Pusey's "Eirenicon," pp. 18, 19.

rather let them enjoy for a season the communion of harlots; let them go down at last, if they will and must do so, as the millstone into the whirlpool of Divine wrath! I am determined to stand afar off, and to warn others to do the same. But not only so. I defy the Church of Rome and Dr Pusey both to prove that the doctrine I maintain in this Statement is not the doctrine of our Lord and His Apostles and Prophets, or that I derived it either from the Church of Rome or so-called Anglicanism, and not from the Greek New Testament, through the ineffable grace and mercy of my Redeemer and Lord. And now, taking my stand on my Master's saying, "He that believeth and is baptized shall be saved," instead of on the false dogma of the Regeneration in Baptism, and by a Priestly act, of unconscious babes, I shall argue in behalf of the Catholic Faith as set forth in the Scriptures of God, and taught by the Fathers, not for the purpose of upholding superstition, tyranny, and cruelty, but with the view of cleansing and purging the House, City, and Kingdom of God.

18. But I should leave that undone which chiefly caused me to lay aside other work for the present, and to enter on this one of unfolding all the erroneousness of the central, practical doctrine of the Westminster Confession of Faith, in contrast with the true Biblical and Patristic Doctrine, if I did not manfully declare my conviction respecting what two Parties are doing in Scotland at this time. The first of these I shall notice, is the so-called "Broad" or "Advanced" Theological Party, which appears, as far as one can see, one with a Party of Ritualists now at work. Now, as regards the "Broad or Advanced Theology" which is openly advocated, as for example in the *Scotsman* Newspaper, I shall here reiterate the principles uttered respecting such a movement, when as yet nothing else appeared to betoken its entrance on the field than a certain Pastoral

which I criticised immediately on its appearance in 1851.[1] I declared in that "Examination" my fear that such a movement would ensue on the appearance of that Pastoral, and it has ensued. I declared also my reasons for dreading such a movement in Scotland, and consequently under the Westminster Confession of Faith; and those reasons were that a movement in such circumstances must terminate in a mere negative quantity, the resultant of the firmly fixed and immovable mountain of the Westminster Formulary, and the impotent, because shackled energies of those who should attempt to move while chained to the mountain. In such circumstances the attempt to move could only produce unspeakable injury both to the old Legal Creed, and to the New Form of Truth attempted to be taught by men bound by the Old. I need say no more about the matter; for who can make anything true, good, and seemly, out of an undrainable bog lying at the base of a yet unmoved and unworn granite cliff? And then as for the Ritualistic movement carried on in addition on the top of this marsh!—it must make Angels weep to contemplate such an attempt made by men living in a country, whose plains have been in the past soaked by blood shed in the strife following on like attempts. Yea, but I rather believe that an awful frown must be worn on the countenance of The Archangel who contemplates the entrance on such a work in these days. The work as carried on, utterly lacks the excuse that might be given for it in earlier periods. For the means now exist of completely clearing away the insoluble knots about which men wrangled and even fought to the death two hundred years ago. Those means ought now to be *manfully* and *honestly* employed. I myself sacrificed my all, now sixteen years ago, my means, my reputation, and now I may almost

[1] *See* Vol. II., Examination of a Pastoral.

say my life, that with an unmuzzled mouth and free hands, I might declare and contend for these solutions. And I shall not now, when God has spared me and again lifted me up so wonderfully out of "a horrible pit, and the miry clay," stand by in inaction and silence, giving no note of alarm to my unbiassed countrymen who may be able to save the country from plunging into a horrible chaos under the guidance of either ignorant or interested men. And I am braced in this resolve, when I see another Party of my countrymen striving to occupy the old covenanting ground, with the dire liability before them of contending, as of old, in the same hideous marsh lying at the base of the granite rock. Will they not be prevailed on to go to God's Word, and again test by it their "Shibboleths," before they go farther on the old way of endless controversy and strife? It is sufficiently lamentable to see men resolved on wandering themselves in "blind alleys" of error, and refusing to withdraw from *cul-de-sacs* of sophism. It is sufficiently lamentable to see them fortifying themselves in the resolve to keep by what they call the "old ways," after what they so denominate have been clearly proved to be paradoxical novelties that have succeeded in overlaying the genuine and beautiful truths of God. But it is dreadful to see them combining those forces again, which had been broken up by the "confusion of tongues" caused by their own utterly incongruous dogmas, and entering on a new crusade in behalf of these dogmas, in a spirit of still more bitter enmity against God's nascent truth which is striving to assert for itself a place and an audience, than against their old opponents, the bastard Catholic School. In fact, I believe, they rather love this party, hoping that it may be again their "stalking-horse" for securing their game, the universal predominance of their old darkening, oppressing,

and discord-breeding system. But I fear not. Indeed, I am full of hope in God that He will overrule for good all these apparently so threatening elements in the condition of our Native Land. He may yet bring into operation one means that I firmly believe would be all-powerful in arresting the advance of dangerous movements, in removing deep-seated causes of error and misunderstanding, and in advancing the cause of His own Truth, and Church, and Kingdom; that is, either by removing thoroughly things that gag and muzzle enlightened, able, and influential men; or in the last resource, by raising for Himself, as He has done in past times, men of enlightenment, integrity, generosity, and force, who will vindicate, in His Name and under His Protection, the cause of Truth and Righteousness equally against blasphemers and bigots, against the worldly and the unjust, against the profane and the impure. So be it, O Lord! Prosper thine own work.

§ V. 19. *An Examination of some Cases recorded in the Scriptures which seem to support the opinion that Justification or Salvation is merely forensic.*—Before entering on the methodical treatment of my main subject in the next Chapter, I will notice at this point one or two cases recorded in Scripture which have the appearance, on a first and hasty view, of supporting the opinion that Justification or Salvation is not a "process" of purification and renewal as well as a "forensic act," but only a "forensic act" or an external and imputative benefit. Certainly, some of the cases mentioned in Scripture, as also some of the statements made in Scripture, seem at once to raise a certain question, and to indicate that that question ought to be answered unreservedly and without any qualification in the affirmative. The question referred to is this: Is not Salvation a thing bestowed at once upon the believer;

belief or faith simply in itself, and irrespective of anything else in the recipient, being all that is required for the enjoying of this salvation? As cases suggesting this question, and indicating that an affirmative answer should at once be returned to it, I think that I cannot be charged with putting the matter weakly, if the case of the thief on the cross and that of the Philippian jailer be adduced. If, then, salvation be a gift of the kind implied in the question under examination; and if faith (the simple act of believing) be the only thing needed on man's part for the enjoyment of this gift, what becomes of the statement made above, that the term Salvation, as applied to man, means a process through which the saved pass? Now, in answer to such things as are either stated or implied in such a question, I would say, first, with regard to Salvation itself, that I consider the whole of it (each part and the totality of Salvation), whether viewed as originating in the love of the Father, or as conveyed through the humiliation, sufferings, death, and continual mediation of the Son, or as applied by the blessed and gracious work of the Holy Ghost, to be simply a gift (δῶρον) provided by God, and bestowed by God on man. What I read in Rom. iii., in 1 Cor. i., in 2 Cor. v., in Eph. ii., in Tit. ii. iii., and innumerable other passages, teaches me this. And again, that faith (πίστις), the condition, or state, or capacity of believing in Jesus Christ the Lord and Saviour, is the one only condition or state which can render a man capable of receiving and enjoying that Salvation which is bestowed on him simply as a gift in all its parts, and as a whole, I hold to be most plainly taught, both by innumerable passages and the whole strain of the New Testament record. John iii. 16, 18, and Heb. xi. 6, of themselves clearly teach this.

20. Again, remembering such a case as that of the thief

on the cross, to whom the suffering Redeemer said, "to-day thou shalt be with me in Paradise;" with the most reverent and devout thankfulness would I discern in it a wondrous manifestation of Divine mercy and grace. I would desire to discern still more clearly by this case that Christ came from the Father to save sinners; that Salvation is a gift received by faith; and that no man, that no creature, in his pride or presumption, should dare to define the limits beyond which redeeming love will *not* move for the salvation of such as cast themselves upon it. But then, on the other hand, I desire as reverently to remember who it was that said unto the thief, "to-day thou shalt be with me in Paradise," even that Son of Man, to whom the Father hath committed all judgment; so that remembering this, I should neither presume in my own case, nor lead any others to presume, upon a wondrous instance of His goodness; so that, remembering this, I myself might never be induced, or be the means of inducing others, through a dwelling unguardedly on an amazing proof of mercy, to overlook the words, "he that believeth on him is not condemned; but he that believeth not *is condemned already*, because he hath not believed in the name of the only-begotton Son of God;" and so to fail in acting on them according to their full import. And there is one thing in the case of the thief on the cross which, not to insist on other circumstances, renders it unique: *he* believed and confessed his faith in Jesus of Nazareth, the Christ of God, in an hour when all the shame and weakness of His cross were most conspicuous; in an hour too when His very Disciples and future Apostles were scattered as sheep without a shepherd.[1]

[1] I owe this view of the case of the thief on the Cross to a highly valued friend, the late Rev. W. Rae, author of "Specimens of an Improved Metrical Version of the Psalms."

21. With regard to the case of the Philippian jailer I would remark, that when examined into it really affords a most striking illustration of what I mean by speaking of Salvation as a process through which the saved pass. And this I would endeavour briefly to show, by a reference to the case itself as recorded in the Book of Acts, and from the terms employed in the narrative as they may be traced to their true sources of interpretation. It appears from the narrative in Acts xvi. that the Philippian jailer being alarmed at what had occurred, and being convinced of a Divine interference in behalf of the prisoners Paul and Silas, was filled with an anxious desire to escape that Divine wrath, to which, as a sinner, he felt himself exposed. It was in such a state of mind that, as we read at the 30th verse, when he had brought Paul and Silas out, he asked, "Sirs, what must I do to be saved?" or, as it runs in the original, "*κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ.*" These words teach, in a most emphatic and remarkable manner, what was the chain of thought, or the moral impulse, as the result of which his question was formed and put. He evidently thought and felt that there lay on him a moral obligation and necessity, a *τὸ δέον*, for doing *something*, and that by his own performance of this work he should be saved. We see exposed in this that very root whence spring those thoughts and feelings which lead man to trust (it may be to glory) in himself, in The Flesh. In this case the glorying was checked; but the root whence glorying springs was there, inasmuch as the man asked, "*τί με δεῖ ποιεῖν*;"—What this thing morally binding on him to perform in order unto salvation was? He thought Paul and Silas could certainly tell him. But the answer of the Apostle was adapted at once to correct this bent of mind so apparent in the question, and to give an entirely different turn to his whole soul. For Paul answered him,

verse 31, "Believe in the Lord Jesus Christ and thou shalt be saved, and thy house;" (or, as in the original, "Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.") Thus the Apostle directed the man's mind to the Lord Jesus Christ, "than whose name there is none other given under heaven among men whereby we must be saved (ἐν ᾧ δεῖ σωθῆναι ἡμᾶς," Acts iv. 12); and laid on him a very different commandment from any contained in a Law of works (νόμῳ τῶν ἔργων, Rom. iii. 27); for Paul declared unto him the Law of faith (νόμον πίστεως, Rom. iii. 27), saying, "Believe (Πίστευσον) in the Lord Jesus Christ, and thou shalt be saved." It is most important to observe, that by the word πίστευσον (believe) the command is conveyed in the first aorist imperative, which implies a course of believing; and it is also worthy of remark, that the promise, σωθήσῃ σὺ (thou shalt be saved), is made in the future passive, indicating this much, at least, that his salvation was a thing to be done for him; not in his own might, but through that Saviour in whom he was commanded to believe (compare 1 Cor. i. 29–31).

22. But here arises the important question,—What sense are we to attach to the word "saved" in the Apostle's answer? This, it will be allowed, is a most important point, and any vagueness or incorrectness in settling it must be a most serious matter. I can think of no surer method of arriving at the true sense of the term than by turning to passages in which the Apostle has explicitly described what he meant when saying that persons were "saved." In one passage he thus speaks, "Not by works of righteousness which we have done, but according to his mercy he saved us (ἔσωσεν ἡμᾶς) by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we might become heirs according to the hope of eternal

life" (comp. 1 Cor. vi. 11 ; Titus iii. 5). That I err not in applying this description to interpret what Paul meant by the word "saved," in his answer to the Philippian jailer, will appear, I think, not only from the fact, that in the passage cited we have an explicit definition of the word "saved," but also, from the circumstance recorded (Acts xvi. 33), that the jailer and his family were baptized, and so enrolled amongst them, whom the Apostle addressed thus, "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and in the Spirit of our God" (1 Cor. vi. 11). I am aware that there are other passages in which a description of what Paul meant by being "saved" is contained; and the harmony of which, with the two just cited, I cannot hope to make fully appear till I have advanced further in my exposition. But meanwhile I feel that those which I have adduced cannot be proved to be erroneously applied; and there is just one other to which I would here briefly allude, because I think that its strain evidently corroborates what has been said. This is Eph. ii. 8, &c., in which we read, "for by grace are ye saved through THE FAITH (διὰ τῆς πίστεως); and this not of yourselves. It is the gift of God, &c." (*See* Book I. chapter 4, "Faith and The Faith"). It is by grace, then, through The Faith that the apostle here told the Ephesians they were saved: and what is to be understood by "saved" appears from the connexion which evidently exists between this verse and those which precede it, reading from the 4th,—"But God, who is rich in mercy, for his great love wherewith he loved us ; even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," &c. Here, then, is a description of what is symbolized in Baptism ; and, indeed, in the whole of this

passage of Ephesians, from the 4th to the 10th verse inclusive, there is contained, in a peculiar form of its own, a statement of the very same truth that is taught in Tit. iii. 5, &c., and 1 Cor. vi. 11. But this it will be my object to unfold more fully in the sequel; and I now point it out only for the purpose of showing, in a cursory manner, how it corresponds with those statements which I have more specially cited to show what is the real meaning of the Scriptural term "SAVED" in Acts xvi. 31. And I cannot but think that such a passage as that under examination, when fully inquired into and interpreted by its parallels, confirms that view of Salvation which I have put forth. It shows that Salvation is a general and comprehensive term, comprising in it all things needful for the recovery of man from his sinful and guilty estate; that it specially means the whole process by which man is brought out of his fallen and wretched condition; and that "Saved" is the counterpart term employed to denote the condition of those persons in whom and upon whom this process has been conducted, or is conducting.

23. Several of the grammatical positions occupied in the defence of the preceding view of the case of the Philippian jailer, call for a few additional remarks. I would make some observations, then, in reference to the statement that the command "Believe (Πίστευσον)" being expressed in the first aorist imperative, implies that a course of, or a continuance in, Faith or Belief was required by the Apostle of his hearer, and not a mere present individual act of that grace. Now, there is no question that the very *differentia* of the aorist, —that is, its peculiarity of insisting on the action or passion meant by verbs, rather than on the time which is left more undefined (ἀόριστος),—fits it for conveying commands which are to be obeyed at once, and for all. But the very same

quality fits it also for conveying all important commands needing a prompt and effective, but also a persevering and perfective, obedience. A knowledge of the circumstances which elicited the command and must guide in obeying it, with the common sense and judgment necessary to deal with these circumstances, must decide whether a command conveyed in the aorist, like that we are considering, is to be understood in the former or latter of the two senses just pointed out. From many illustrations of what has been said, let the following one from the other writing of St Luke, his Gospel, be attended to. The Centurion, recorded in that Gospel to have asked our Lord to heal his servant, said: "For I also am a man set under authority, having under me soldiers; and I say unto one, Be gone (Πορεύθητι) and he goeth (καὶ πορεύεται); and to another, Come (Ἔρχου), and he cometh (καὶ ἔρχεται); and to my servant, Do this (Ποίησον τοῦτο), and he doeth it (καὶ ποιεῖ)" (Luke vii. 8). This example is remarkably illustrative by reason of the several commands stated in it; for all these are given in the first aorist, except the second, the verb employed in the second wanting the first aorist. Again, the acts of obedience to the several commands are all described by means of the present tense—He goeth, He cometh, He doeth it. And the example thus completely illustrates and confirms my ground, namely, That a command issued in the first aorist imperative implies a course of exertion, if the circumstances call for that—this, I say, is confirmed by my example, for the acts of obedience mentioned in it are described each in the present tense, which is confessedly susceptible of meaning a course or habit of action. And to decide in the case of St Paul's command, "Believe (Πίστευσον)," whether a mere present act of obedience, or a course of obedience, was required by it, all the circumstances of the case must be considered. And these are not

difficult to discover. Thus, it is plain that St Paul was just conveying to the jailer the command of the Eternal King: "This is God's commandment, that we believe on the name of his Son, Jesus Christ;" and again, "This is the work of God, that ye believe on him whom he hath sent" (comp. 1 John iii. 23, and John vi. 29). The great command of the Gospel, then, To believe in the Lord Jesus Christ, is, according to the Lord's own words, "The Work," not merely The Act which is required of us in order to Salvation. And the same thing is taught us by what we elsewhere learn concerning Faith, even that "we live by the faith of the Son of God," that "we walk by faith," and that by faith alone we can hope to be like the Worthies, who "endured (and waxed strong) by faith." But an expression in the passage itself illustrates, grammatically too, what has just been argued as to the force of the command, "Believe (Πίστευσον)." This expression occurs in the following verse: "And when he had brought them into his house, he set meat before them, and rejoiced, believing (πεπιστευκὼς) in God, with all his house" (Acts xvi. 34). The use of the perfect participle in the original (and the authorised version here confirms my statement) to describe the obedience rendered by the jailer to the Apostle's command, shows that that command meant a course of believing; for the perfect thus employed means a state or condition of action or passion entered into once for all, and continued in. One word more of a grammatical kind. Surely it would be like catching at a straw to insist that not an immediate Salvation to be entered on by faith, but a future forensic Salvation or Justification is implied in the use of the future, "Thou shalt be saved (σωθὴσῃ σύ)." But the use of the future is at once sufficiently explained by the circumstance of its being the proper tense to express an event still future, because

dependent on a course of action not yet entered on—an event, too, which, even when entered on, must have a future character until finally and for ever accomplished in a future state of being.

24. That Chrysostom held the Salvation promised by St Paul to the jailer to be a blessing entered on at once by faith, will appear, along with some other illustrations and confirmations of my argument, in the following extracts from that great Preacher's Thirty-sixth Homily on the Books of the Acts of the Apostles. At the close of the first, and commencement of the second, paragraphs in the Homily just named, we read:—

"The jailer was not a wicked man: he cast them (Paul and Silas) into the inner ward, because he had been so commanded, and not of himself. But why did Paul not call out to him sooner? The man was filled with confusion and terror, and would have given no heed to his words. But when he sees the man about to kill himself, he anticipates him with the exclamation, *We are all here.* Wherefore, *Having asked a light, he sprang in, and fell down before Paul and Silas, saying.* The jailer falls down at the feet of the prisoners. And he brings them forth, and says: *Sirs, what must I do that I may be saved?* For what did the Apostles say? Behold how he is not actuated by affection (στέργοντα), because he has been saved, but struck with astonishment at the exhibition of power."

Thus ends the first paragraph of the Homily; and, before entering on the second paragraph, it ought to be mentioned that the first sentence of it refers to a parallel Chrysostom had been drawing between the miraculous deliverance of St Peter from prison (*see* Acts xii.) and the similar deliverance of Paul and Silas. To proceed, then, with our quotation:—

"You see, then, what took place in the former case, and what in the present. In the former case the girl was freed from a spirit, and they cast them into prison, because they freed her

from the dæmon; but in the present case they only showed the opening of the doors, and the man opened the doors of his heart, loosed the double bonds, and lighted that light; for The Light was now shining in his own heart. And he sprang in, and fell before them, and asked, not How this happened? What has happened? but straightway, *What must I do that I may be saved?* What, then, says Paul? *Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house.* Nothing allures men more powerfully that the saving of their families. And they spake the word to him, and to all in his house. He washed them, and was washed himself; he washed their wounds, and he was himself washed from his sins; he fed them, and was fed himself. *And he rejoiced,* it is said, although there was nothing but words only, and good hopes. This was the sign of his having believed that all things were forgiven him. What can be worse than a jailer? what more cruel, what more churlish? Nevertheless, he treated them with all honour. It was not because he was saved (ἐσώθη) that he rejoiced, but *Believing in God* (Πεπιστευκὼς τῷ Θεῷ). *Believe,* says St Paul, *on the Lord.* The Evangelist has said *Believing in God,* to prevent its appearing as if the man were forgiven, though guilty and a sinner (ἡμαρτηκώς)."

The meaning of the perfect participle as exemplified in this last word illustrates and confirms completely our correctness in rendering Πεπιστευκὼς believing, as if in the present tense.

25. I may here state, that it is my intention to illustrate and confirm my interpretations of the passages of Scripture that hold the most important places in my argument, by quoting from the Patristic writings comments upon these passages, or interpretations of them. These quotations will be made principally from the Homilies of Chrysostom. Many things recommend the use of the writings of this Father for the purpose I have in view. The completeness of the Commentary on the New Testament formed by the Homilies of this Father recommends their use for my purpose. His unquestioned soundness, ability, and piety present another reason for the use of

his writings. Above all, his being a Greek who was handling his own language as a vehicle of truth, when commenting on the New Testament to other Greeks, gives him a claim prior and stronger than that of any Latin Commentator, however great, for consultation in modern times. At the same time, I must mention two drawbacks in my proposed use of Chrysostom's Homilies. *First:* even while I propose to extract passages, having a certain completeness of their own, and not mere unsatisfactory snips, still must these extracts come far short of giving such a view of Chrysostom's doctrine as drawn directly from Scripture as I could have desired. A consecutive and careful perusal of his Homilies, say, on the Epistle to the Romans, could alone do that. Not only is such a perusal necessary in order to apprehend aright the genuine and full gist and scope of the Father's teaching; but it is in this way that his complete exposition of many important passages can be alone realized. For this is often met with not at the point where the passage itself comes to be specially handled in its own turn; but in some subsequent place, and in connexion with some kindred or contrasted theme. Nevertheless, by giving in series, and as the *loci classici* of Scripture bearing on Justification or Salvation come up for examination, Chrysostom's interpretation of them, I am hopeful that something like a tolerable view of the great Preacher's understanding of these passages will be given. *Second:* the other drawback referred to above, is the impossibility, within the limits of space and time allowed me, to make such remarks on the quotations themselves, as some of them may require in certain respects. For things may appear in some of them to be doubtful or obscure in the eyes of one unacquainted with the writer's general manner and current of thought. Many such things might be easily

removed by grammatical, or exegetical, or commentatorial remarks, such as special cases might call for. But it is physically impossible for me to enter on such an additional work as this at present. I must rather at this time trust to the general impression that I have no doubt will be made on the minds of any who may read the quotations with which I intend to illustrate my work. And if strength and time are granted me, I may yet accomplish an undertaking I have long contemplated, by publishing a translation, with requisite notes and comments, of Chrysostom's Homilies on the Epistle to the Romans. Such a work would enable any one who chose to read it, to learn what the great Greek Preacher believed St Paul to teach as the Gospel in his principal writing.[1]

[1] I may state here once for all, that I translate from the Paris (Gaune's) Edition of Chrysostom's Works, 1835; and from the Paris (folio) Edition of Augustine's, 1843.

CHAPTER II.

JUSTIFICATION OR SALVATION AS REPRESENTED AND EXPLAINED BY BAPTISM.

§ I. 1. *The Method of treating the Subject.*—Such a brief preliminary statement of certain facts and truths contained in Scripture, and such a brief discussion of certain important Scriptural questions, as are contained in the previous sections, were necessary with a view to the unembarrassed, clear, and satisfactory treatment of the main subject of this Statement. That subject is—the true meaning and nature of the Salvation or Justification of sinners. I shall now proceed with the regular examination of the Scriptural statements on that subject; for, of course, what these really teach must be accepted and maintained to be the true doctrine of Salvation or Justification, whatever may stand opposed to it. In conducting this examination, too, I shall follow the guidance of the principle according to which, as has been shown above, so much of Scripture has been formed. For, as it appeared that important doctrines are revealed in Scripture by means of a number of parallel canons and precepts which explain and qualify each other, and so enable us, by a careful comparison of the canons and precepts bearing on any particular doctrine, to ascertain infallibly the meaning of that doctrine,—as this, I say, is a sure principle, I shall employ it to guide me to the exact meaning of the doctrine as to the Salvation or the Justification of sinners.

2. It may be safely affirmed that all the *loci classici* treating of that doctrine will thus be examined. The

meaning, therefore, which they will be found to give out must be accepted as the true Scriptural doctrine of Salvation or Justification. For these are the very portions of Scripture on which all parties have always maintained their respective tenets as to the doctrine in question—each party fashioning its tenets of course according to their mode of interpreting the *loci classici*. An examination of these *loci classici*, according to the sets or classes into which they are seen to range themselves naturally, will lead obviously to a form of the doctrine of Salvation or Justification, which grammatical and critical, as well as exegetical reasons, fully establish in the place of authority as the true one. And besides all the other excellences and advantages possessed by this form, it will be found pure as well from all the confusion and contradiction that characterize certain representations of Justification or Salvation, as from the disastrous tendencies caused by contradiction in such a momentous theme. It will be found to be, in the radical and only true sense of the terms, symmetrical and harmonious.

3. I will commence with a kindred group of canons and precepts, which explain in a most clear and unambiguous manner what takes place in the Salvation or Justification of sinners. They appear to have been laid down in Scripture, or rather they actually were laid down there, I believe, for the very purpose of warning against the erroneous views of that subject pointed out in last chapter. Certainly, it does not appear what more could have been done to prevent the misunderstandings referred to, when one has fully considered the portions of Scripture now to be examined, along with what one reads in the Epistle of St James and the Apocalypse. Even before the explanation that can now be given of a set of passages which appeared to many to show that Salvation or Justification had a different meaning from that obviously taught by

those now to be examined,—even before such an explanation could be given, I say, the formulas now to be considered were completely adapted, even by themselves, to guard against error. At all events, they come in to clench completely the arguments in behalf of the ancient orthodox explanation of Salvation or Justification, as set forth, say by Chrysostom, or Augustine, or Joannes Damascenus, after the very formulas which at one time, and to a wide extent even yet, were supposed to convey another meaning, shall have been shown to convey the very same meaning.

4. As a matter of combined logical and rhetorical effect, indeed, it might have been preferable to reserve the examination of them till the passages in which the nodus or stricture has hitherto existed had been explained and shown to emit, under a correct exegesis, an unembarrassed and pure sense, harmonizing with and clenched by their former antagonists. But other weighty reasons demand that I should commence with the passages which, owing to their clearness and explicitness, have always emitted an unmistakable meaning. They form on this account a fitting introduction to a subject that has been, and still must be, for a time, keenly disputed. If Bishop Bull started in his Apologia from the clear statements of St James to argue in behalf of what he esteemed to be St Paul's teaching on the disputed subject of Justification, then still more ought we thus to argue from the clearer to the disputed, when it is the clear statements of St Paul himself that are now to be made a step towards the right understanding of hitherto misunderstood portions of his Epistles. But there remains a still weightier reason for following the order proposed. This reason, I can say with all reverence and with unflinching confidence, is supplied by the Holy Ghost himself in the very nature of His own canons and precepts which are now to be first examined. None dare deny this when these canons are

all seen to be connected with Baptism, the initiatory rite of Christianity—that rite by which men are admitted into the family, house, and kingdom of God.

§ II. 5. *Justification or Salvation as taught by St Paul in his Epistle to Titus* (ch. iii. 4–7).—The first of the passages now to be examined that I shall adduce is that very important one in St Paul's Epistle to Titus, which runs thus: "But after that the kindness and philanthropy (ἡ χρηστότης καὶ ἡ φιλανθρωπία) of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us (κατὰ τὸ ἔλεον αὐτου ἔσωσεν ἡμᾶς) by the washing of regeneration (διὰ λουτροῦ παλιγγενεσίας) and renewing of the Holy Ghost, which he shed (οὗ ἐξέχεεν) on us abundantly through Jesus Christ our Saviour; that having been justified by his grace (ἵνα δικαιώθεντες τῇ ἐκείνου χάριτος), we might become heirs according to the hope of eternal life" (Tit. iii. 4–7). There is a remarkable idiomatic propriety in the language employed in this passage, which aids greatly in tracing and fixing its exact meaning; and when that meaning has been thus ascertained, it is seen to harmonize most beautifully with its parallels. Not only so, for the parallels will be seen to let in additional light where the shades may appear dim in this our typical formula; while it again will be seen in its turn to elucidate the others. As respects the idiomatic accuracy of expression just referred to, let it be noted how the word saved (ἔσωσεν) is in the aorist tense, the exact tense needed to express the past and now historical character of the event described by the Apostle—how the imperfect tense poured (ἐξέχεεν) is employed to express the continuous manner in which God poured out His Holy Spirit through Christ to effect the washing of regeneration as well as the renewing; and lastly, how the aorist parti-

ciple passive (δικαιωθεντες), having been justified, is employed to describe fully the condition into which those were brought, once for all and permanently, who had gone through the process described.

6. The passage commences, then, by stating, as a matter of past history, that God saved them after His kindness and philanthropy, as the Saviour of men, had appeared—not by works of righteousness which they did in that past time (ἐποίησαν), but according to His own mercy He saved them by the washing or bath of regeneration and renewing of the Holy Ghost, which He was shedding on them abundantly through Jesus Christ our Saviour. Now, two reasons show clearly that the first portion of the twofold process just described is a Divine work performed by the Holy Ghost as much as the second. Being a washing of regeneration, there is a work in it performed in and upon man, viz., a putting off the old sinful nature and character, as well as an act of mercy and grace performed by God in his behalf, viz., remitting from him the guilt of his sins. Now, the work here is not man's any more than the act; for it has been already expressly declared that this Salvation is not through works of righteousness wrought by man; while, on the other hand, it is as expressly said that God saved them according to His mercy, and that He was shedding down the Holy Ghost upon them through Jesus Christ the Saviour. By the power of the Holy Ghost, then, this regenerative process, in which the new life overpowers and casts off the old man, is accomplished, according to the words, "Except a man be born of the water and Spirit he cannot enter into the kingdom of heaven." The second portion of the process—the work of renewal—is expressly said to be wrought by the Holy Ghost; and this, again, directly implies the same thing respecting the first portion of the process: for the commencement of renewal is also the commencement

of regeneration, and *vice versa*. And that the whole is done through the mediation, in the name, and for the sake of Jesus, is expressly taught in the remarkable declaration, that the kind, philanthropic, and merciful God and Saviour wrought out the salvation which the Apostle describes, by shedding down abundantly the Holy Ghost through Jesus Christ the Redeemer. Let it be remembered that Christ received His personal name, Jesus or Joshua, by Divine appointment, to signify that He should "save his people from their sins," that is, from the power and guilt of their sins; for, having accomplished His work on earth, He was "exalted a Prince and a Saviour to give repentance unto Israel and remission of sins." Finally, the formula declares that the whole of what has been already examined is done, "in order that (ἵνα), having been justified by God's grace (τῇ ἐκείνου χάριτι), we might become heirs according to the hope of eternal life." In other words, to have been saved by the washing of regeneration and renewing of the Holy Ghost shed down through Jesus Christ the Saviour, is to have been justified by the grace of God; and this is done as the means of attaining, as sons of God, to the enjoyment of everlasting life.

7. The natural drift and connexion of the passage leads directly to this meaning. The grammatical texture of the passage, too, confirms this meaning. For the expression, having been justified by his grace (δικαιωθέντες τῇ ἐκείνου χαρίτι), with perfect accuracy of idiom expresses the permanent condition into which those have been brought who have gone through the process previously described. That condition is evidently a state of freedom from both the power and guilt of sin, effected by the grace of God, or by His combined spiritual energy setting free from the power, and mercy setting free from the guilt, of sin. The passage itself manifestly teaches this. And if a fuller proof be

needed, it is supplied by a previous passage of this very Epistle, which runs thus: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. ii. 11–14). This passage, as being one of the chief canons on the subject of "Grace," will be examined in detail at a future stage of this Statement (ch. v. § 3.) But it shows at present, without the possibility of contradiction, that, as was stated a few sentences back, the grace of God through which we are justified, means His spiritual energy working in us, as well as His mercy dealing externally or forensically with us.

§ III. 8. *Justification or Salvation, as taught by St Paul in his First Epistle to the Corinthians* (ch. vi. 9–11).—It was remarked a little way back, that the parallel canons bearing on any doctrine define and explain each other. Any points that may appear rather shaded and obscure in one, become clear when examined as they are in another. Any element, too, that may appear indefinite or incomplete as viewed in the several incomplete canons, distinctly emerges in its entireness from a comparative view of them all. This principle may be now strikingly exemplified by comparing the canon that has been already examined with some of its parallels. By this comparison certain things in that canon which did not at once meet the eye like others, but needed, in order to their appearing, somewhat of the manipulation of critical remark and argument, will be seen to meet the eye at once in a kindred canon. For

example, a little manipulation was needed to show that "the washing of regeneration" mentioned in Tit. iii. 5, is the work of the Holy Ghost, as well as "the renewing;" that this is all done in the name and for the sake of "Jesus Christ the Saviour," and that the "having been justified by the grace of God," there mentioned involves the internal and spiritual elements of regeneration and renewal wrought by the Spirit, not less than the external elements of forgiveness and acceptance with God as righteous. On now turning, however, to a parallel canon, we shall find all this confirmed by a statement which makes these three points quite palpable and unmistakable. Thus we read: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you, but ye are washed (ἀπελούσασθε), but ye are sanctified (ἡγιάσθητε), but ye are justified (ἐδικαιώθητε) in (ἐν) the Name of the Lord Jesus Christ, and in (ἐν) the Spirit of our God" (1 Cor. vi. 9–11). I put it to any one who reads this, whether it does not confirm thoroughly, completely, and unmistakably the interpretation given above of its kindred canon. I defy any one to deny that the latter is completely fitted to establish and support immutably that entire interpretation.

9. The idiomatic propriety of the Greek, too, in the canon now under consideration, is as remarkable as in the case of that formerly examined. For what is the full force of the meaning conveyed by the aoristic tense in which the "washing," "sanctifying," and "justifying" are expressed in this canon? One important part of that meaning is brought out in the authorised version, where we read, "Ye *are* washed, ye *are* sanctified, ye *are* justified," just as if the present and not the aorist tense had been

employed in the original. For it is the peculiar virtue and excellency of the aorist to insist on the mode of action or passion signified by the verb, and by doing so to afford a larger range of time for the action or passion to take place in than any other tense does. Thus it can be employed to express past action or passion, or to enjoin present action or passion, or a course of action and passion, that shall be commenced, carried on, and completed in future time. From its insisting on or directing the attention strongly to the action or passion, it is the appropriate tense for ordering an action to be done at once; but it is very far from excluding the notion of a continuous course of action, and still less does it exclude the notion of the abiding nature of the effect or effects produced by any action. Hence, as was remarked a little way back, the authorised version is quite correct in rendering the historical aorists "ἀπελούσασθε," "ἡγιάσθητε," "ἐδικαιώθητε," "ye are washed," "ye are sanctified," "ye are justified," just as if they were presents. Now, let it be observed that this sense of the verbs corresponds exactly with the sense that was found to reside in the word δικαιώθεντες occurring in Titus iii. 7. For this word is, as was pointed out above, the aorist participle passive, and expresses the permanent result of the process which had been previously described by verbs in the aorist tense.

10. The canon now under review affords an additional confirmation of the correctness of our interpretation of that previously considered. For, as we read in 1 Cor. vi. 11, "Ye are justified *in* (εν, in or by) the name of the Lord Jesus, and *in* (εν, in or by) the Spirit of our God," this shows we were quite correct in understanding the words (Titus iii. 7), "having been justified by his grace," to embrace in their meaning regeneration and renewal, as well as forgiveness and acceptance with God. This is just what the words "to be

justified in the name of the Lord Jesus and in the Spirit of our God" explicitly affirm. They affirm that, as well the "being justified," as the "being washed and sanctified," is effected by the Spirit of God; and that the whole is done in His Name, "to whom all the Prophets give witness that, through his Name, whosoever believeth in him shall receive remission of sins" (Acts x. 43). But at this point another canon of the faith may be adduced, formed for the express purpose of teaching that Justification has precisely that meaning which it has been now shown from the passages in the Epistles to Titus and the Corinthians to bear, viz., a freedom by Divine power from the tyrannical power of sin, as well as from the condemnation it deserves. Thus we read (Rom. vi. 1–7): "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed (*ὁ γὰρ ἀποθανὼν δεδικαίωται*) from sin." This passage obviously and unmistakably harmonizes with and confirms everything advanced. It exemplifies the very principles propounded all along respecting the idiomatic uses of the Greek aorists and perfect. It needs no comment. At all events, if any one would like to see something more said to elucidate the equivalence of "justification from sin" and "freedom from sin," that will be most satisfactorily

supplied by adducing another central formula from the same Epistle of St Paul just cited from. In this formula he declares (Rom. viii. 1–4): "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free (ἠλευθέρωσέν με) from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

§ IV. 11. *Justification or Salvation is closely connected with Baptism.*—The Salvation or Justification we have been considering, is connected with baptism in most of the passages that have been cited. In that important one cited from Titus, baptism is expressly called "the bath of regeneration" (Tit. iii. 5). The reference of this to baptism is unmistakable. Chrysostom, as a matter of course, reasons from this passage as an account of baptism in his "Catechesis Prima ad Illuminandos." He refers in like manner to baptism as connected with Salvation or Justification, as that, in short, in which this great blessing is conveyed, in commenting on the passage last cited from Rom. viii. Indeed, the reference of all these passages to baptism, and the close connexion between baptism and Justification or Salvation, evidently taught by them, would never have been questioned but for the exigencies of controversy, and especially of controversy within the bounds of the Protestant Churches. The employment of such passages to countenance or confirm the tenet that unconscious babes are "regenerated," or actually made "new creatures" when sprinkled by the Priest, has led many, who justly oppose

that tenet as erroneous in itself, and part of an entire erroneous representation of Christian worship, to question, or entirely deny, the reference of such passages to baptism. This is an error, however, even less warrantable, because not even countenanced by appearances, than the one it is directed against. For the passages, in reality as well as appearance, do apply to baptism, though not to the baptism of unconscious infants, as shall be shown in due course.

12. That there is no valid ground for denying the reference of these passages to baptism, appears not only from the clear meaning of the terms employed in them, and the unhesitating understanding of them in that sense in early times; but from the fact that each several statement made in them as if in reference to baptism, can be paralleled and confirmed by independent statements of Scripture, which specially treat of baptism. Thus, as we read in Titus iii. 5, that God "saves by the bath of regeneration," so our Lord declared "he that believeth and is baptized shall be saved" (Mark xvi. 16); and St Peter affirmed "the like figure whereunto (or the antitype of the deluge) even baptism doth also now save us" (1 Pet. iii. 21). I shall also adduce the words of our Lord to Nicodemus, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven" (John iii. 5); but I will not insist on them, since their special reference may not be to baptism itself, but to what baptism signifies, viz., the washing and cleansing by the Spirit and Blood of Christ. But then we have direct and special testimony as to the connexion of this very benefit with baptism, in the words addressed by Ananias to Paul himself. "Arise," said Ananias to the Apostle, "and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16). If this passage needed anything to show that it must mean "the washing of regeneration" already explained, that is abundantly supplied

in the same book of the Acts of the Apostles from which the passage itself is taken. For example, it is supplied by the words of St Peter to his hearers on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). Here repentance is pointed out as necessary along with the remission of sins, in order to that salvation which St Peter's hearers sought after; and such of these as repented and were baptized for the remission of their sins, enjoyed thereby "the washing of regeneration," or "the washing away of their sins." And now let another passage be considered, in which are plainly set forth the elements of the subject already noticed in this paragraph, and specially that element of "quickening and renewing." "Beware," says the Apostle, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily. And ye are complete (πεπληρωμένοι filled) in him, which is the head of all principality and power; In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Buried with him in baptism, wherein also ye are risen with him through the faith (διὰ τῆς πίστεως) of the operation (τῆς ἐνεργείας) of God who raised him from the dead; And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. ii. 8–15). In this passage, repentance is closely connected

with baptism, as appears from the words, "buried with him in baptism." So also is "the bringing forth of fruits meet for repentance," or "renewing of the Holy Ghost," as appears from the words, "wherein also ye have risen with him by the faith of the operation of God who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." These statements as to being buried with Christ, and quickened again with him into a new life, when wound up with the declaration that all sins had been at the same time forgiven, abundantly confirm the deductions already drawn from the words of Ananias to Paul, "Arise, and be baptized and wash away thy sins," and from the parallel statement of St Peter on the day of Pentecost. Before leaving this passage, the confirmation which it gives in one respect to our remarks on the passage, Titus iii. 5, &c., must be pointed out. As the Salvation described in Titus iii. 5, &c., was shown to be enjoyed in and through Christ, so as salvation is described in this passage of Colossians in its connexion with baptism, it is still shown to be enjoyed both in whole and in each part, in and through Christ. Thus we meet with the general statement "ye are complete (πεπληραμένοι filled, comp. Eph. iii. 17–19) in him," followed by such special statements as "buried with him in baptism," "wherein also ye have risen with him," "and you, hath he quickened together with him," "having forgiven (χαρισάμενος) you all trespasses, having blotted out (ἐξαλείψας) the handwriting of ordinances that was against us, that was contrary to us, and took it out of the way (ἦρκεν ἐκ τοῦ μέσου, comp. Eph. ii. 14, 15) having nailed it (προσηλώσας) to the cross." It only remains now to adduce explicit testimony as to the connexion of baptism with Justification. An important passage proving this was adduced a

little way back, but it will be as well to quote it again at this point, because it sums up the matter treated of in this paragraph, as well as proves the connexion between baptism and justification. It proceeds thus :—"Know ye not that as many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead (ἀποθανὼν) is justified (δεδικαίωται) from sin" (Rom. vi. 3–7). After what has been already said on it, this passage needs no comment.

§ V. 13. *How Baptism saves.*—Nothing can be more clear and evident than that baptism saves us according to the doctrine of the passages just examined. But what that baptism is which saves us is just as clear and evident. For the baptism here meant is a complex and very complete thing, planned by Divine wisdom and made effectual by Divine power, in and through Christ, for our salvation. Thus, there is in baptism a washing with water, but that in the form of a burial in the water of the old, corrupt, and dead human nature. Then there is a rising again from this burial to the enjoyment of a new life, the corruption and guilt of the former state of "death in sin," being washed away. For the true and full baptism which saves is no mere rite, no mere symbol like the washings under the Law or the baptism of John. John himself bare witness to this, saying: "I indeed baptize you with water; but one mightier than I cometh, the latchet of

whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (Luke iii. 16). And to a like effect our Lord himself also said: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John iii. 5). Again, it is by no mere magical, not even by a mystical process, that this baptism saves; but by an exertion of the human powers and energies themselves, when enlightened, quickened, and sanctified by God's Spirit, and by the mediation of the exalted Redeemer. Thus our Lord himself said: "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned" (Mark xvi. 16): showing clearly that it is through faith in Him that even baptism saves, and that without this faith there can be no salvation. The same lesson is taught by St Paul in his words already cited several times: "Buried with him in baptism, wherein also ye are risen with him by the faith (*διὰ τῆς πίστεως*) of the operation of God who raised him from the dead" (Col. ii. 12). And the thoroughly moral character of the saving elements in baptism is strongly set forth by the same Apostle in another passage also already cited, when he says: "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). We again affirm also agreeably with the entire tenor and spirit of our argument, and in accordance with what shall be specially insisted on in the next Section, that all the intellectual and moral, or vital and spiritual, energies in virtue of which baptism properly (because in the full scriptural sense) so-called, saves, are the results of gracious Divine operations within and upon the saved. But meantime, this fully appears even in what remains to be said in this paragraph, viz., that baptism saves through the grace and

power of Jesus Christ who appointed it, and in whose name it is employed: or to put the same thing in another form, it saves by the will and power of the Father, Son, and Holy Ghost, into whose name we are baptized. But this department of the subject does need to be dwelt upon at this point, after the comparatively full investigation it has met with in some of the preceding paragraphs.

14. But in order to reach a right conception of Baptism, a certain exercise of discrimination as to its component elements must take place. For, as has been shown, it is a complex subject, whose component parts are not all of equal absolute value or importance, or are not valuable and important for the same reasons. Thus, there is a symbolical element in it, which cannot be ranked as of equal value and importance with the things symbolized by it. And to discriminate in this way between its component parts is only to follow the example which Scripture itself has set us. The mind is prepared for it too by considering that the symbolical action of baptizing was common among the Jews, and was practised by our Lord's forerunner, before the Lord himself adopted it as the initiatory rite in His service and worship, and united it in a way that no created authority or power can separate with the Baptism of the Holy Ghost. Nevertheless, the same authority that thus united them has taught us Himself and by His Apostles to discriminate as we are now doing between the symbolical and the symbolized elements. For our Lord Himself said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16); clearly intimating by His words that (whatever the value and importance of the symbolical act may be) faith is the *sine qua non* in order to salvation. And again, has not St Peter, the first and favoured Herald of the Gospel of the kingdom said: "The

antitype (ἀντίτυπον) of which even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer (ἐπερώτημα) of a good conscience toward God), by the resurrection of Jesus Christ. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject to him" (1 Pet. iv. 21, 22). In this passage the distinction between the symbolical and symbolized elements of Baptism now insisted on is clearly and emphatically stated. The Apostle says expressly that what saves in Baptism is not "the putting away of the filth of the flesh," that is, it is neither the mere symbolical act of washing the body with water, nor the mere symbolical legal washing which might "sanctify to the purifying of the flesh." Not this, but "the answer and prayer out of a good conscience to God" is what saves in Baptism; for such is the full meaning of the Apostolic term ἐπερώτημα. In his use of this word St Peter, as one of the Gospel Heralds, realized the Pagan Poet's idea of a great herald:

Παύρω δ' ἔπει θή-
-σω φανέρ' αθρό',

for the effect of the Apostle's sparing phraseology is,—

ἐξακοντάκι γὰρ
Ἀμφοτέρωθέν γ' ἀδυγλως-
-σος βοὰ κάρυκος ἐσλοῦ.

A multitude of considerations, indeed, all suggested by the Apostle's language, shows that it has the twofold and large meaning summarized in my rendering "answer and prayer." For the first part of the rendering I need not contend, since it is widely acknowledged, and practised either by the responses made by the baptized themselves where the baptism of Catechumens is practised, or by the sureties when the baptism of unconscious babes is practised.

But this very practice of baptizing unconscious babes has been a powerful means of merging in forgetfulness the twin element in the ἐπερώτημα, or the element of prayer and calling on the Lord. For this is what babes palpably cannot do of themselves; and, as far as I know, the Churches that have made the baptism of unconscious babes the rule, never devolved on sureties the office of procuring from God by prayer for their charge all that the Apostle means when he says: "Baptism now saves by the answer and prayer out of a good conscience to God." But that the word ἐπερώτημα has for its primary sense *asking, petitioning,* is allowed by lexicographers without hesitation, on the ground of its derivation from the verb ἐπερώταω to ask, and of its use by Greek authors amongst whom the translator or translators into Greek of the Prophecies of Daniel are to be ranked, It is used by them to translate the Chaldee word שְׁאֵלְתָּא where it occurs in Daniel iv. 14, in the sense of "the matter in question," or "the thing demanded." And this use of the word in the Septuagint is entitled to greater consideration, since the word is one of the ἅπαξ λεγομένων of the New Testament. But though on this account we cannot argue from the use of the word itself in the New Testament that its proper meaning, or one of its proper meanings, is "asking," still we can argue strongly from other places descriptive of Baptism, that asking of the Lord, or prayer to him, or calling on Him for bestowal of all the spiritual blessings symbolized by Baptism, was a thing enjoined on the baptized, and practised by them. Thus Ananias said to Paul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16). And in the very passage always cited to show the duty of confessing our faith and the blessing attached to such confession, calling on the name of the Lord is as much

insisted on as a necessary and blessed duty. For we read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth in him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 9–13).

§ VI. 15. *The sense in which the use of the Symbols in Baptism is a* sine qua non.—While saying, as has been said above, that faith, understood in its full and normal sense, and the other spiritual components of Baptism, form the *sine qua non* towards its validity and the consequent enjoyment of Salvation, I maintain, at the same time, that there is a sense in which the symbolical element of the Institution is not less a *sine qua non*. I maintain this on the ground that Christ ordained the use of this symbolical element; that the Apostles and Evangelists, in obedience to their Divine Master's command, always employed it; and that, therefore, a faithful observance of this command by all who have the opportunity of learning it and obeying it must be a *sine qua non* of Salvation. The hope of salvation is no more consistent with a voluntary and profane neglect or disobedience shown to this than to any other law of the kingdom. I here make special exception to the high-principled, though, I believe, mistaken, rejection of Baptism with water by the Society of Friends. There is then a sense in which the spiritual elements of Baptism are in an absolute sense—a sense not applicable to the merely symbolical element—the *sine qua non* of

salvation; and the past history of the Society of Friends itself amply verifies this. For no amount of mere external ritualism could ever have procured for that body what their undeniable faith has procured for them, even an unmistakable Divine favour manifested in the rich spiritual gifts enjoyed by a multitude of the body. But notwithstanding all this, I again maintain also that Baptism with water, in the name of Father, Son, and Holy Ghost, being a Divine ordinance, is in its own place and sense a *sine qua non;* so that whoever knowingly and profanely refuse to observe and obey the ordinance, must incur the Divine displeasure.

16. And the place of baptism is no low place. For, 1*st*, It represents symbolically the gate of righteousness formed by God for the righteous people who keep His truths to enter by into his House, City, and Kingdom, that they may therein worship and serve Him as His children and subjects. Its perfect and unique fitness to symbolize this is the stamp of its Divine origin. By the burial in water with Christ after the likeness of His death, and by the rising again with Christ out of the water, both the party baptized and the beholders discern with a heavenly clearness how we consign the ungodly and corrupt nature to death by repentance, and rise again to a new life washed in the spirit and blood of Christ. Furthermore, confession is made in baptism, of faith in Christ as the Saviour; hope of salvation in and through Him, according to the truth symbolized, is declared; and a solemn obligation is undertaken to live in obedience to and conformity with that truth. Thus no element is wanting to constitute baptism one of the most admirably significant and awfully solemn rites or transactions that one human being can take a part in, and others can be witnesses of. And, 2*d*, All this is indefinitely enhanced when we contemplate the Supreme authority,

even the Godhead who instituted this rite, who informed it with its inexhaustible significancy, and who has promised to realize in time and through eternity by His Divine power in and upon every faithful observant of it all the spiritual meaning it contains. For while acknowledging, as has been done, a divinely ordained connexion between the external symbol and the spiritual blessings it symbolizes, and while maintaining, as has also been done, a dependence of the enjoyment of the spiritual blessings on the observance in an obedient and trustful spirit of the external rite; while maintaining all this, I say, I also maintain in the manner now pretty fully exhibited in the previous portion of this section, that all the blessings of the spiritual baptism are received from God "by the faith," and in answer to the prayers of the baptized person. The water and baptism in the water, the function of the Episcopus or Presbyterus, or even, in certain cases, of the non-official Christian, in externally baptizing, have each and all their own appointed and appropriate places and uses in this solemn service of the kingdom of Heaven. Still it is none of these things that saves. There can be salvation without any of these things. For what saves is Divine grace and mercy acknowledged, prayed for, and received by faith to the washing, sanctifying, and justifying of the entire man in the name of Jesus and in the Spirit of our God (*see* Eph. v. 26). Thus I solemnly believe multitudes of the Society of Friends have been saved, still I as solemnly believe that the observance of the external part of Baptism is binding on Christians and the Church.

17. No mention has been found to be made of the baptism of unconscious babes in any portions of Scripture that have been adduced, nor indeed anything fitted to suggest such a usage. On the contrary, the nature and meaning of baptism, as gathered from the portions of Scripture already

examined, tend directly to exclude the idea that baptism was meant for unconscious babes. And it is very noticeable that utterly inextricable perplexities and insuperable difficulties in which we become involved when adhering to the practice of baptizing unconscious babes are avoided, or rather are found to be nonexistent, when baptism is considered to be applicable only to catechumens properly instructed in "the Faith," and prepared to confess their faith. I am very far, however, from alleging a mere absence of difficulties from one mode of answering a disputed question, or from one of two modes of action, as affording a sufficient reason by itself for maintaining the correctness of the least embarrassed answer or course of conduct. But I defy any man whomsoever to deny that we are not bound to adhere to that side on which the rock of undeniable truth invites us to stand on itself amidst an intellectual atmosphere as free from perplexity as can be enjoyed by man in spiritual things, rather than, having forsaken the solid rock, to seek for firm ground among conclusions that never can be conclusive, to build on inferences that are quite unpropped and invalid, and to form a fount on arguments that "will not hold water," while in addition we must be landed by a change of position in the midst of difficulties that can never be overcome so long as we occupy this position; because it is the position itself which produces the difficulties. The description just given of the position occupied by those who maintain the practice of the baptism of unconscious babes, and of the mode in which they endeavour to demonstrate the correctness of that practice, and to defend it, is, on my part, no mere piece of rhetoric. It is a literal description of what I have myself experienced to be the character of these demonstrations and defences, while endeavouring to fortify my own mind and heart through them in an adherence to the practice of baptizing unconscious babes. That I am fully

justified, too, in describing, as I have described, the intellectual and other difficulties that inevitably spring up when we occupy the ground that unconscious babes ought to be baptized, readily appears on an adequately careful examination of that ground; and that even apart from the proof of the existence of such difficulties afforded by the still undecided controversies which have raged on the subject. But the truth of all this will better appear from the summary account given in next chapter of the insufficient grounds on which the practice of baptizing unconscious babes rests, and of the difficulties inseparably connected with that practice, but totally removed from the practice as described in Scripture, and followed as the *rule* (according to the admission of all parties) in the early Church.

§ VII. 18. *The Interpretation by Chrysostom of the three cardinal passages employed as the basis of argument in this chapter.*—It will form an appropriate and useful conclusion to this chapter to quote from the Homilies of Chrysostom his interpretation of the three cardinal passages from the Epistles of St Paul to Titus, to the Corinthians, and to the Romans, which have been employed as the basis of our argument in the chapter. I give a translation of the great preacher's interpretations; and all I claim for myself in the case of the present translation, as in the case of any others made by myself, is the earnest desire to render faithfully, or to give what the original really means. St Chrysostom treats of the first of the three passages, that from the Epistle to Titus, in the Fifth Homily on the Epistle, and in the latter portion of the third paragraph. Beginning our extract where the preacher commences to speak of the third verse of the chapter, the verse immediately preceding the passage in question, it runs thus:—

"*For we were sometime foolish; unbelieving, out of the way, serving sundry lusts and pleasures, acting out of envy and malice, hateful and hating one another.* So that it is a duty to act towards all such persons like one who knows how to obey the Truth (ἡμέρως ἔχειν). For whoever has been formerly such a one himself, but has been reconciled (ἀπαλλαγεὶς to God), ought not to use opprobrious language respecting such persons, but to pray and give thanks to God, who bestoweth on himself and fellow-Christians the deliverance from the former sins (τὴν ἀπαλλαγὴν τῶν προτέρων κακῶν). Let none boast, for all have sinned. When thou, therefore, standing erect thyself, wishest to chide another, and at the same time bethinkest thyself of thine own former life, and the yet unseen future awaiting thee, restrain thy wrath. For even if thou hast lived virtuously from thy earliest youth, still thou mayest have many sins; and if, as you suppose, you have not, consider that this has not happened through your own virtue, but by the grace of God; for if he had not called your parents, thou also shouldst have been an unbeliever. Observe how he has run over every sin. But has not God, like a wise ruler, issued innumerable directions (μυρία . . . ᾠκονόμει) by prophets, and by every means. But have we hearkened? *For we also,* he says, *were out of the way. But when the kindness and philanthropy of God our Saviour appeared.* How? *Not by the works of righteousness which we have done, but according to his own mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.* Bless me! how have we been baptized in wickedness, so that to purify us was impossible: what we needed was a new birth; for this is regeneration. For, in the case of a thoroughly ruinous house, no man props it up, or adds to its old structures, but rather demolishes it to the very foundations, that so he may rebuild and renew it; and thus hath God himself done: he did not repair us (ἐπεσκεύασεν ἡμᾶς), but he reconstructed us from the foundation (ἄνωθεν κατεσκεύασε); this is the meaning of the words, *And the renewing of the Holy Ghost.* And, again, showing this in another way, he adds: *Whom he shed on us abundantly through Jesus Christ our Saviour.* Of this so great mercy did we stand in need. *That having been justified by his grace.* Again, by grace, not by debt. *That we might be heirs according to the hope of eternal life.* Thus there is both an exhortation to humility, and hope for the future For if when so desperate as to need the being born again,

to be saved by grace, as having nothing good, God nevertheless saved us, how much more will he do this in the future ?"

This passage evidently consists of a series of quite natural and inartificial remarks on the statement of the Apostle; and whatever it teaches, it shows that Chrysostom did not believe that the Apostle had laid down in the passage a doctrine of external, imputative, and gratuitous Justification or Salvation. He plainly identifies Justification and Salvation, by describing as Salvation in the close of the passage, what he had described a little before as Justification. And that he attaches no narrow "forensic" sense to the term "grace" as contrasted with "debt," appears not only from the absence of all narrowing or qualifying terms, but from the explanation of the term previously given in his comment on the passage, "For the grace of God bringing salvation hath appeared to all men." (See para. 3 of the same Homily). And that Chrysostom did not feel himself called upon to enlarge on the important passage under consideration, but to allow his hearers to receive it directly according to its own natural meaning, appears from his mode of again introducing it at the close of the following paragraph. For having enlarged in that paragraph on the corruption of manners and moral degradation of the Pagan world; having illustrated this by reference both to the Pagan Myths and Historical Records; having described it in the words of St Paul that precede the very passage of the Epistle to the Corinthians next to be examined by us (thereby showing he wished his hearers to keep in mind that parallel passage); having referred to the unnatural arrangement of society proposed by such a man even as Plato, in his Republic, by which, as he says,—

"Thou puttest the head for the feet, and the feet for the head :"

having said these things in his own varied style, he con-

cludes the paragraph with a passage, which proceeds in the following manner :—

"Thou armest woman, and blushest not. And what shall I say to such things as these? They introduce among themselves a certain woman who has slain her children, and yet neither are they ashamed, nor do they suffer blame who inject such abominable things into the ears of men. *But when,* he says, *the kindness and philanthropy of God our Saviour appeared, not by works of righteousness, which we have done, but according to His own mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed upon us abundantly through Jesus Christ our Saviour, that having been justified by His grace, we might become heirs according to the hope of eternal life.* What means he by this, *According to the hope?* He means either this, according as we hoped, so shall we enjoy; or, because you are already heirs (therefore do you hope). *Faithful is the word.* Inasmuch as his discourse has been concerning things yet to come, and not yet present, he introduces the certainty of them. These things are true, he says, and manifest from what has preceded them. For it is evident that he who has freed (ἀπαλλάξας) from so great lawlessness and so great evils, will also give a share of all future blessings to us who continue in grace; for the whole springs from one and the same Providence."

19. I shall next adduce the great Preacher's comment on the parallel passage, namely, 1 Cor. vi. 10 and 11 (Hom. XVI. para. 4). It proceeds thus :—

"*Be not deceived, neither fornicators* (he places first the person already condemned), *nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor drunkards, nor revilers, shall inherit the kingdom of God.* Many have blamed this passage as if horribly harsh, since it classes the drunkard and reviler with the adulterer, the keeper of mistresses, the abuser of himself with mankind; since the offences are not equal, why then are the punishments equal? What, then, shall we answer? That of a certainty the guilt of drunkenness and reviling is not small, since even Christ condemned to Gehenna him who called his brother a fool. For death has been often occasioned by this; and the Jewish People, indeed, committed their worst crimes out of drunkenness; besides, the Apostle's discourse is not so much concerning punishment as exclusion from the Kingdom of Heaven. From the kingdom, then,

both classes equally fall away; and whether there shall be any difference between them in Gehenna, it does not concern us at present to inquire; for this is away from our present object. *And such were some of you, but ye are washed, but ye are sanctified.* Thus he advances most convincingly in his discourse: You perceive from how great evils God has snatched you, how great a proof and manifestation of philanthropy (φιλανθρωπίας) He has given you; and He has not confined the bounty (ἀντίδοσιν) to the extent of only freeing you (μέχρι τῆς ἀπαλλαγῆς), but He has extended the benefit much farther, for He has even made you pure. Is this, then, all? By no means, *for He has also sanctified;* and neither is this all, *for He has also justified.* Assuredly the liberation from sin is a great gift (δωρεὰ μεγάλη); but now He hath indeed added innumerable blessings. And this has been done, *In the name of our Lord, Jesus Christ;* not in this or that only, but *Also in the Spirit of our God.* Knowing these things therefore, Beloved, and considering the greatness of the blessing that hath fallen to you, let us persevere in a sober and chaste life; purifying ourselves from all the things that have been enumerated, let us flee from the tribunals which are in the market places without, and let us guard this nobility of birth and station (εὐγένειαν) which God has bestowed on us. For consider how great a shame it is to sit while a Greek (Ελληνα," of course a heathen Judge, as it might then be) "pronounces judgment on you."

Obviously this passage, no more than the one quoted before it, gives any trace of the author's conceiving the justification mentioned in it to be of a quite different nature from the washing and sanctifying mentioned in it; and that the former is a mere external or imputative benefit. On the contrary, so far as the Preacher's mode of understanding Justification can be gathered from this passage, it would appear to have included under both Justification and Sanctification, spiritual blessings, and benefits in addition to, and of even greater worth than, that freeing or liberating from Lawlessness and sin described by the "washing of regeneration." What we have as yet learned, then, of Chrysostom's belief as to Justification or Salva-

tion (that he identifies the two has clearly appeared), is rather negative than positive. But the positive will present itself in due course, and in a legitimate manner, that is, by allowing Chrysostom to speak for himself in the quotations that shall be made from his writings in this work. I am giving the best proof that I am not picking and choosing them to serve a one-sided purpose; and, indeed, so far from any desire of that kind being felt by me, I wish all who may read this could have read straight on with me, as I have done and am doing, in the invaluable writings of this confessedly great Preacher.

20. The next quotation will be rather a long one. It will consist of two paragraphs, the first from the Tenth and the second from the Eleventh of the Homilies on the Epistle to the Romans, containing the chief parts of the Preacher's commentary on the third cardinal passage on Baptism, viz., Rom. vi. 1–6. The first paragraph (§ iv. Hom. 10, omitting a few sentences at the commencement) runs thus:—

"*What then? shall we remain in sin, that grace may abound? God forbid.* Again, he launches out into moral discoursing, not seeking an occasion to enter on it, that he may not appear to be burdensome and grievous to many, but being led into it by the sequence of the (Apostolic) dogmas (δογμάτων). For if he feared thus to vary his discourse, lest at any time they should become ill-affected to the things spoken (and on this account he said, Rom. xv. 15, *But I have spoken more boldly to you in part*), unless he had done this he would have appeared even rougher to them. Since then he has shown how great the grace is which cures so great sins, and thence his discourse seemed to the undiscerning to be an inducement to sin: For if the grace should appear greater on this account, they say, when we have sinned heinously (and are yet healed), then let us not stop sinning, that the grace may be shown to be greater. But that they may not say or even suppose such things, behold how he turns back the objection, first, by this form of denial usually employed by men when contradicting anything extraordinarily absurd: *God forbid;* and secondly, by add-

ing incontrovertible reasoning. What means this that follows? *As many of us as have died to sin,* he says, *how shall we yet live in it?* What means this, *We have died?* Whether does it mean this, that, as respects sin in every conceivable way, we have all agreed to hold it forbidden? Or that we are all dead to sin, since we believe and have been illuminated? That the latter of these ought to be affirmed is what the sequel shows. But what means this, To have become dead to sin? To serve it henceforth in no respect at all. For this, indeed, is just what Baptism has done once for all; it has slain us to sin, and it becomes incumbent on us ever after with our utmost diligence to aim continually at this end, that we should never obey sin, however many things it may enjoin on us, but that we should remain as unmoved as if we were dead. He says, indeed, in a certain place, that sin itself is dead; but he makes this assertion as he wishes to show in that place how easy virtue is (ἔυκολον τὴν ἀρετὴν). But since his aim at this point is to stimulate his hearers, he transfers the death to the hearer himself. Next, since his discourse was not clear enough, he again interprets it by using still more forcible language. He says, *Do you not know, brethren, that as many of us as have been baptized into Christ have been baptized into his death? We have been buried, then, with Him by Baptism into death.* What means, this, We have been baptized into His death? It means that we have died as He did; for Baptism is a Cross. For what the Cross and the Grave were to the Christ, that is Baptism to us, though not in every circumstance the same; for He died and was buried as respects His body, whereas we have died and been buried as respects sin. Accordingly he does not say, *We are planted together in His death,* but *In the likeness of His death.* For both this and that were death, but not death in the same substantial sense; for a death of the Flesh was Christ's death, but ours is a death of sin. Just as the former, too, was a real death, so also is the latter. But if our's be a real death, it is also necessary that we should be raised again; and therefore He adds, *That like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life.* Here his chief care being about a new life, he takes occasion to suggest the resurrection by means of that. How? By reasoning, as it were, thus, You believe that Christ died and rose again? In like manner believe this in your own case; for your case is exactly like Christ's, since yours is the Cross and the Grave. For if you have shared in His death and

burial, much more in His resurrection and life; for the greater having been destroyed, even sin, there is no occasion thereafter to be in doubt as to the less, even the destruction of death. But while he leaves these things to be considered by the conscience of his hearers, he himself demands, after having set forth the future resurrection, another resurrection of us, that which consists in a new kind of citizenship and conduct (*τὴν καινὴν πολιτείαν*), as respects even the present life, and springs out of a complete change of the manners. For when the whoremonger becomes chaste, the miser pitiful, the churl tractable, then a resurrection takes place here which is the prelude to the future one. And of what kind is this resurrection? It consists of sin put to death, of righteousness revived, of the old nature buried out of sight, and of this new angelical life and citizenship. When you hear of a new life, great is the change of character (*τὴν ἐναλλαγὴν*), great is the revolution in state (*τὴν μεταβολὴν*), you must look for."

Passing over the two remaining paragraphs of the Tenth Homily, which are of a general character, I shall now give the first paragraph of the Eleventh Homily, which will present the remainder of Chrysostom's comment on the passage that concerns my subject. The passage runs on thus:—

"I shall here reiterate what I formerly affirmed by anticipation, that the Apostle continually runs out into ethical disquisition; not as in his other Epistles, which he divides into two parts, allotting the first part to the dogmas (*τοῖς δόγμασιν*), and the second to the careful treatment of the ethics; but not so in this Epistle, for through the whole of it he treats those two subjects promiscuously (*ἀναμίξ*), and in order that his discourse may be acceptable. Therefore he says here that there are two puttings to death, and two deaths (*δύο νεκρώσεις . . . θανάτους δύο*); that the one is brought to pass by Christ in our baptism, and that the other ought to be brought to pass afterwards by ourselves and by our own efforts. For that our former sins should have come to be buried, is His gift; but to remain dead to sin after our baptism, must be the work of our own exertions; only that here also we see God assisting us most exceedingly in many ways (*τὰ μᾶλίστα πολλά*). For our Baptism has not only power to bury out of sight our former sins,

but it can also secure us against future ones. As, therefore, in the case of your former sins you brought in faith, that they might be buried out of sight (*τὴν πίστιν εἰσήνεγκας, ἵνα ἀφανισθῇ*); so in like manner as respects future sins, manifest the complete revolution in your affections, that you may not again defile yourself (*τῆς προθυμίας ἐπίδειξαι τὴν μεταβολὴν, ἵνα μὴ πάλιν σαυτὸν καταρρυπάνῃς*). For such and suchlike counsels he gives you, when he says: *For if we have been buried together in the likeness of His death, we shall be also in the likeness of His resurrection.* Thou seest how he raises up his hearer, leading him straight to his Master, and aiming strenuously to show the great resemblance. With this view, and to obviate objection, he does not say, To Death, but, *To the likeness of death;* for it is not the substantial being of the man that has itself died, but the man of sin, that is, the general wickedness of the man (*ὁ ἐξ ἁμαρτιῶν ἄνθρωπος, τουτέστιν, ἡ κακία*). Neither does he say, For if we have shared in the likeness of his death; for what *does* he say, *For if we have been planted together,* thus indicating to us by the word planting, the fruit that should be produced by it. For as his body when buried in the earth (*τῆς γῆς*) brought forth as its fruit the salvation of the whole world (*τῆς οἰκουμένης*); so also has our burial in our Baptism brought forth the fruit of righteousness (*δικαιοσύνην*), holiness (*ἁγιασμὸν*), adoption (*υἱοθεσίαν*), and incalculable good (*τὰ μυρία ἀγαθά*); and it will bring in addition the future gift of the resurrection. Since, however, we were buried in water, but live on the earth, and since our burial meant the burial of sin, but his the burial of his body, therefore he does not say, We were planted together in his death, but, *In the likeness of His death;* for there was death in both cases, but not death of the same identical kind (*τοῦ αὐτοῦ ὑποκειμένου*). If, therefore, he says, we have been planted together in his death, and shall be of the resurrection (*καὶ τῆς ἀναστάσεως ἐσόμεθα*); he here speaks of the future resurrection. For when discoursing above respecting death, and saying, "*Do ye not know, brethren, that as many of us as have been baptized into Christ, have been baptized into His death?* he said nothing plainly about rising again, but concerning our mode of life (*πολιτείας*) after Baptism, having then ordered us to walk in newness of life; wherefore, having resumed at this point the same discourse, he now goes on to address us plainly concerning that rising again. And that you may learn that he does not speak concerning the rising again in

Baptism, but of that future resurrection, whereas he said *For if we have been planted together in the likeness of His death,* now he does not say We shall be in the likeness of His resurrection, but *Even of His resurrection.* And to prevent you from saying, How, then, shall we rise again as He rose, except we have died as He died? when, on the one hand, he mentioned the death of Christ, he did not say Buried in His death, but *In the likeness of His death;* but when, on the other hand, he now speaks of the resurrection, he does not say The likeness of the resurrection, but *We shall be of the same resurrection.* And he does not say, We are (γεγόναμεν), but, *We shall be* (ἐσόμεθα), making it clear again, by this way of speaking, that he meant not the resurrection already taken place in Baptism, but the future resurrection. Wishing then to make his discourse worthy of belief, he points to another resurrection taking place here before that future one, in order that, on the evidence of the present, you should believe in the future resurrection. For when he said, because we shall be planted together in the resurrection, he added *Knowing this that our old man has been crucified, that the body of sin should be destroyed;* and so set forth at one and the same time the cause and the evidence of the future resurrection. And he did not say Is crucified, but *Is crucified along with,* approximating Baptism to the Cross. And therefore he said above, *We are planted together in the likeness of His death, that the body of sin might be destroyed,* not meaning by this our actual body, but our entire sinfulness. For as he defines the entire body of wickedness as our old man; so again he also calls the wickedness constructed out of the different members of iniquity:—this, I say, he calls the man's body. But that this is not said conjecturally we learn from Paul himself interpreting this very thing in the sequel. For having said, *That the body of sin might be destroyed,* he has added, *That we should no longer serve sin:* for in this way, he says, I wish the body to be dead, not as if it were dead and buried out of sight, but that it shall sin no more. And he makes this still plainer as he advances: *For he that is dead,* he says, *is justified from sin* (δεδικαίωται ἀπὸ τῆς ἁμαρτίας). Concerning every man he says this; for as whoever has died has ceased thenceforth from sinning, and lies dead, so with him who has ascended from the Baptismal Bath; for when he has once died there, it behoves him to continue ever after dead to sin."

CHAPTER III.

THE DOGMA OF THE BAPTISM OF UNCONSCIOUS BABES DISCUSSED AND DISPROVED.

§ I. 1. *Examination of the Scriptural Grounds on which the practice of Baptizing unconscious Babes is defended.*—I shall now state and examine shortly the reasons adduced from Scripture in support of the lawfulness and validity of the practice of baptizing unconscious babes. First then, some, among whom the late Archbishop Whately is chiefly noticeable, though admitting "there is not in Scripture any express injunction or prohibition relating to infant baptism," still say that they "think there is a complete moral certainty" that it was "the practice of the Apostles and other primitive Christians."[1] The ground of this moral certainty is alleged to be the practice in the Jewish Church of admitting unconscious babes into its membership; in short, it is the same argument from the practice of circumcising infants under the Abrahamic and Mosaic Dispensations which we shall find resorted to by those who profess to find more support in Scripture for the Baptism of babes than Archbishop Whately did. We shall consider this argument, then, along with the other views of this second class of advocates. Indeed, I have placed Archbishop Whately's opinion first, chiefly in consideration of the great eminence of its advocate, and on account of his so important admission as to the silence of Scripture respecting the baptism of unconscious babes.

[1] *See* Archbishop Whately's "The Scripture Doctrine concerning The Sacraments," p. 32.

2. But, secondly, there are some who, disallowing the absolute silence of Scripture as to the baptism of unconscious babes maintained by Archbishop Whately, and wishing apparently a better basis of authority for the practice than mere unsupported and even contradicted tradition, profess that they find a sufficient basis for it in Scripture. This view finds an adroit and able expounder and defender in the late Principal Cunningham; and I cannot do the view more justice than by meeting it as stated by such an advocate. After summarizing the arguments in its defence in a paragraph too long for quoting here, but inserted at length below,[1] the Principal says:—

"This line of argument, though in some measure inferential, is,

[1] "The scriptural evidence, in support of the position that the infants of believing parents are to be baptized, consists *chiefly* in the proof which the word of God affords, to the following effect:—that, in the whole history of our race, God's covenanted dealings with His people, with respect to spiritual blessings, have had regard to their children as well as to themselves; so that the children as well as the parents have been admitted to the spiritual blessings of God's covenants, and to the outward signs and seals of these covenants;—that there is no evidence that this general principle, so full of mercy and grace, and so well fitted to nourish faith and hope, was to be departed from, or laid aside, under the Christian dispensation; but, on the contrary, a great deal to confirm the conviction that it was to continue to be acted on;—that the children of believers are capable of receiving, and often do in fact receive, the blessings of the covenant, justification and regeneration; and are therefore—unless there be some very express prohibition, either by general principle or specific statement—admissible and entitled to the outward sign and seal of these blessings;—that there *is* a federal holiness, as distinguished from a personal holiness, attaching, under the Christian as well as the Jewish economy, to the children of believing parents, which affords a sufficient ground for their admission, by an outward ordinance, into the fellowship of the Church;—and that the commission which our Saviour gave to His apostles, and the history we have of the way in which they exercised this commission, decidedly favour the conclusion, that they admitted the children of believers along with their parents, and because of their relation to their parents, into the communion of the Church by baptism."—*Historical Theology*, vol. ii. pp. 148–150.

we are persuaded, amply sufficient *in cumulo* to establish the conclusion that children of believing parents are to be baptized, unless *either* the leading positions of which it consists can be satisfactorily proved to have no sanction from Scripture, *or* some general position can be established which proves the incompatibility of infant baptism either with the character of the Christian dispensation in general, or with the qualities and properties of the ordinance of baptism in particular. I do not mean to enter upon the consideration of the specific scriptural evidence in support of the different positions that constitute the proof of the lawfulness and propriety of baptizing the children of believing parents, or of the attempts that have been made to disprove them singly and in detail. I can only advert to the general allegation that infant baptism is inconsistent with some of the qualities or properties of the ordinance of baptism, as it is set before us in Scripture."

Now, it must be observable in all this that the Principal never for a moment dares, any more than Archbishop Whately, to call the baptism of unconscious babes an institution based on express and distinctly assignable Divine warrants. All he contends for is "the *lawfulness and propriety* of baptizing the children of believing parents;" or, as he puts it, a little farther on, "the *direct and positive* evidence *in favour of* the baptism of infants." And the reason of this palpable mixture of "iron and clay" in his language is to be found in his admission that "this line of argument" (that quoted at the foot of last page) "is in some measure inferential." He means of course validly inferential, but he does not mention the exact degree in which it is (validly) inferential; but I must do so, and that is not difficult. The argument on which he bases "the lawfulness and propriety of infant baptism" (that is, of unconscious babes), is validly inferential to this extent only: it carries with it an inference fitted only to support the conclusion that the baptism of the infants of believers has a certain congruity with so much of what was practised in Abrahamic and legal times, but is, at the same

time, utterly insufficient and invalid for establishing the character of the baptism of unconscious babes as an undoubted law of the Gospel. And since his entire line of argument is only validly inferential to the extent just pointed out, it cannot be "amply sufficient *in cumulo* to establish the conclusion that the children" (unconscious babes) "of believing parents are to be baptized."

3. Principal Cunningham was one of the last men to fail in supporting the ground he wished to occupy with the strongest reasons he could find; and I feel that the fundamental and incurable weakness of his defence of the practice of the baptism of unconscious babes at one and the same time shows how really indefensible it is, and almost completely relieves me from saying more. It will be more satisfactory, however, to examine his remarks in detail as they occur in the remarkable passage under review. After his strange statement, then, that this line of argument (though really validly inferential only to the extent of showing congruousness between the baptism of unconscious babes and certain Patriarchal and legal practices) is nevertheless amply sufficient *in cumulo* to establish the conclusion that the children of believing parents are to be baptized, or that we may rely with as much confidence on this being a Divine institution as the baptism of those who are instructed in the faith and profess acceptance of it, he goes on to say: "Unless either the leading positions of which it consists can be satisfactorily proved to have no sanction from Scripture." Now, this is not less fallaciously stated than the portion of the passage already examined. For what I feel and know myself to be called on to prove is, not that all the positions summarized in the passage quoted at the foot of the page a little way back, have no sanction in Scripture, but that, while fully scriptural, they do not

prove that infant baptism—that is, baptism of unconscious babes—is a Divine Institution. They only prove that it is in some respects like circumcision. In some respects, I say, for it is utterly unlike circumcision in this respect, that circumcision conveyed to the babes certain most important patrimonial and earthly advantages as well as spiritual ones. This very difference, which explains and warrants to us, even irrespective of the Divine command, the circumcision of infants or babes on the eighth day, is awanting, along with the Divine command itself, in the case of the baptism of unconscious babes.

4. Again, there is a most serious defect in this further remark of the Principal, made in immediate continuance of the one just examined: "Or some general position can be established which proves the incompatability of infant baptism, either with the character of the Christian dispensation in general, or with the qualities and properties of the ordinance of baptism in particular." Now, without at all admitting that the things here supposed cannot be done (for, on the contrary, I maintain they can be done), I remark that the relative duties of the opposite parties in this discussion are not aright stated. For, even supposing the opponents of the baptism of unconscious babes, and advocates of the baptism of catechumens, could not show any such "general position" as that required, it is plain that ere the latter can with any show of reason be called upon by their opponents to forsake the solid rock of the Lord's undeniable command, "make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost; and, lo, I am with you alway to the end of the world," and take up another ground,—before this, I say, can be reasonably done, this second ground ought to be proved as valid, as sure to stand the raging of the tempest and the beating of the waves, as the former. This,

indeed, ought in such a matter to be from the very first and to the last a *sine qua non.* For this reason, therefore, I might hold myself quite exonerated from the task of adducing "some general position" which "proves the incompatibility of the baptism of unconscious babes, either with the character of the Christian dispensation in general, or with the qualities and properties of the ordinance of baptism in particular." Notwithstanding, the equivalent of this will be adduced in the immediate sequel.

5. Meantime, I would notice the following remark occurring in immediate sequence to what has been already examined: "I do not mean to enter upon the consideration of the specific scriptural evidence in support of the different positions that constitute the proof of the lawfulness and propriety of baptizing the children" (that is, the unconscious babes) "of believing parents, or of the attempts which have been made to disprove them singly and in detail." On this I remark that, keeping in view the admissions as to the silence of Scripture respecting infant-baptism on the one hand, and the manifest inadequacy of the best arguments that can be adduced to make it appear a Divine institution on the other, neither am I called on at this time to go over in detail the passages of Scripture on which the advocates of the baptism of unconscious babes endeavour to establish, not that it is a Divine institution, but that it is "lawful and proper." However, what the Principal says of "the attempts which have been made to disprove" (the positions that constitute the proof of the lawfulness and propriety of baptizing the infants of believing parents) "singly and in detail," calls for a remark. The defenders of the institution of the Lord against those who seek to substitute another in its place, can take no other course than that of criticizing in detail each of the presumed Scriptural arguments adduced

by their opponents. And that this has not been done without success by such men as Milton and a host of others amply appears in the utter unsatisfactoriness of the very best form in which the summarized statement in behalf of infant-baptism, that is, the baptism of unconscious babes, and the conclusion deducible from that statement, can be put. This statement and its resulting conclusions testify the complete success of Milton and others in showing that no one, or not all, of the arguments in favour of infant-baptism have the least force towards proving the practice one of undoubted Divine appointment; and that they do nothing more than land it amongst that immense body of usages that had crept into the Church by the time of the Reformation, because appearing to be countenanced either by the Law or the Gospel, and to be therefore "lawful and proper."[1]

§ II. 6. *A brief Examination of the Argument from Tradition in support of the practice of Baptizing unconscious Babes.*—An important principle demands a decided statement before I enter at this point on the consideration of the argument usually adduced from the practice of the early Church and from Tradition in support of the baptism of unconscious babes. The principle referred to is this: Even though the practice of baptizing unconscious babes could be clearly traced to a period indefinitely near the Apostolic Age, still the practice would not be obligatory on Christians in every succeeding age, if, on the one hand, it could show no manifest and undeniable ground and warrant in Scripture, alongside of the manifest and undeniable command of Christ to "make disciples of all nations, baptizing them," &c.; and if, on the other hand, the practice can be shown to issue in signal disadvantage

[1] *See* Milton's "Treatise on Christian Doctrine," chap. xxviii.

both to Christian truth and to the young persons themselves who are baptized while unconscious babes. In fact, I take up a ground just the exact opposite both of that occupied by Principal Cunningham, who would fain defend at least the allowableness of the baptism of unconscious babes on the ground of Scripture; and of that occupied by Dr Pusey (in common with the Latin and Greek Churches), who would fain defend the obligatoriness of the same kind of Baptism on the ground of Tradition. The futility of Principal Cunningham's defence from Scripture of the allowableness of the practice has already appeared; and in the sequel of this Chapter I shall show those consequences of the practice which clearly prove that it is not lawful and allowable. And next, as respects Dr Pusey's argument from Tradition, I maintain that the very same principle which completely cuts the ground from beneath Principal Cunningham's position, as completely subverts Dr Pusey's position, even were it in Dr Pusey's power to give his argument from Tradition that completeness which it in reality utterly lacks. Something very different from a statement to be quoted immediately, or from any statement on the subject that can be made, is needed to bring Dr Pusey's argument from Tradition up to the completeness I have supposed; but even then, it could not oblige to what Scripture, instead of even countenancing, discountenances equally by its own differing rule and by the principles of "edification" which that rule fixes. Howbeit, while Dr Pusey within the year has been congratulating himself and Dr Newman, in his Eirenicon, because, to begin with, "Anglicanism" and "Romanism" (I suppose he will also allow "Orientalism") alone enjoy Baptism—that is, the Regeneration of unconscious babes in their Baptism by Anglican, Romish, or Oriental Priests—he had written in 1851, in the same Sermon already quoted from,

as follows: "St Augustine notices how, by the Providence of God, St Cyprian and his Council so treated the question of baptism on the eighth day, as though the Catholic Church were already condemning the Pelagian heretics, who were to arise so long after."[1] This passage shows the confidence with which Dr Pusey builds on the foundation of Tradition in the matter of the baptism of unconscious babes. In the meantime, I simply remark on this passage, that Augustine never could have overcome Pelagius by arguments drawn from such a practice as the baptism of unconscious babes on the eighth day; and that Providence allows and controls an *apparently* wise advance in error as well as a *really* wise advance in truth and righteousness. The word of God consistently and rationally interpreted must help us to judge aright between the two.

7. There is another matter of paramount importance in the right understanding and settling of the question under consideration. This matter has a twofold character, corresponding to a twofold source of misunderstanding and confusion. Thus, first, much misunderstanding and confusion have always been caused by the failure to state clearly and always to remember that the true matter of dispute is, The lawfulness of the baptism of unconscious babes, because enacted by the command and enforced by the example of our Lord and His apostles and disciples. This is the precise matter to be settled; and not whether young persons, however little advanced beyond earliest childhood, but yet fully conscious and capable of instruction and intelligent action, may be baptized. Is there a clear and consistent tradition, then, that unconscious babes were baptized from the time of our Lord and His apostles and disciples downwards? The second source of misunderstanding and error has been the language employed by Greek and Latin

[1] See Dr Pusey's "The Rule of Faith," &c.

Patristic and Ecclesiastical writers, in speaking of the baptism of young persons. In this language has originated the grossly erroneous and misleading antithesis between Pædobaptism and Anti-Pædobaptism. To deny Pædobaptism in the Church at any period is quite erroneous, and has given to the advocates of the Baptism of unconscious babes an unlimited command of ground adapted for "bush-fighting." But that ground must be cleared, and the question must be argued on its own proper ground, as I have put it, namely—Is there indubitable Patristic authority (that there is no such Biblical authority has already appeared), traceable from Apostolic times downwards, for the practice of baptizing unconscious babes? And in answer to this question, I maintain that, so far from there being any such authority, on the contrary, the entire body of evidence at our disposal, apart from Scripture, leads to this conclusion, that the practice of baptizing unconscious babes gradually crept in under the countenance of "Pædobaptism," or the baptism of boys and girls, and sought an authoritative position for itself from the Patriarchal and Legal practice of circumcising unconscious babes on the eighth day.

8. That my examination of the most important portions of the Patristic evidence just referred to may be conducted in an intelligible manner, I shall first direct attention to the meaning of such terms as (παιδία) children, (νήπιοι) sucklings, (*infantes*) infants, (*parvi* and *parvuli*) little ones. This is all-important, since in these very terms has been found the fitting ground for the "bush-fighting" in our subject referred to above. Thus, in the "Apostolic Constitutions" occurs, after an urgent dissuasive against the delaying of Baptism even till death, which was too apt to be done out of an opposite phase of the same superstition which in other cases prompted its premature employment —after this, I say, occurs the following:—

"Do you also baptize your infants (τὰ νήπια ὑμῶν), and bring them up in the nurture and admonition of God; for says He, 'Suffer the little children (τὰ παιδία) to come unto me, and forbid them not.'"[1]

Now, the injunction to baptize τὰ νήπια, is founded on our Lord's command to "suffer τὰ παιδία to come unto him." Now, while the first of these terms has unquestionably the *primary* meaning of a "sucking babe," and the second may be employed in the same sense; still, the as common use of them is to denote boys or girls under or at the age of ten or twelve years. Thus, the children who swelled the cry of Hosanna to the Messias on his triumphant entry into Jerusalem, are styled νήπιοι by the sacred historian; and girls of the age just mentioned at the least are styled παιδία four times in the Acts of the Apostles. It is evident from this that no authority for baptizing unconscious babes can be claimed from the mere use of any such terms as these in passages like the one just cited. Besides, as any one may see by turning up a Greek Concordance, the word νήπιος means, on every of the thirteen occasions in which it is employed in the New Testament, intelligent and responsible agents, who are styled "sucklings" by a metaphor from the natural to the religious usage. On turning to the Latin authorities, the case becomes, if possible, still clearer and more satisfactory. This is a result of the clean-cutting definitiveness of the Roman intellect in all moral and legal matters—a characteristic that became completely formulised under the Roman Legal system of the Empire, and so came to influence almost the entire European cast of thought and language. According to Roman thought and language, then, an infant *(infans)* was not merely a babe, but a child under the age of seven according to Riddle's Latin Dictionary, or under ten years accord-

[1] Whiston's Translation, Book vi. chap. 15.

ing to a remarkable passage to be cited immediately from Irenæus. So also the terms "*parvi*," "*parvuli*," "*minores*," and such like, had not even, when loosely employed, and still less when employed according to accurate usage, the mere sense of unconscious babes, but distinctly appropriate senses, as the following citation from the writings of Irenæus will at once prove and illustrate. The Father thus writes ("Adversus Hæreses," Book ii. ch. 39):—

"Since, therefore, He was a Master, He also had the age of a Master, neither rejecting, nor exalting Himself above, human nature, nor yet abrogating in His own case His own Law respecting the human race, but rather sanctifying each of its ages by assuming that which was in the likeness of each of these ages. For He came to save all by Himself: all, I say, who by Him are born again unto God, infants (*infantes*), and little ones (*parvulos*), and boys or girls (*pueros*), and young men (*juvenes*), and the elders, or more advanced (*seniores*). Accordingly, He came on account of each age, being both made an infant for infants, that He might sanctify infants, a little one among (in) little ones, that He might sanctify them who are at this very age, and might at the same time become an example to those young persons, of piety, righteousness, and obedience; a young man among (in) young men, that He might become an example to young men, and might sanctify them to the Lord. So He was a senior among the seniors, that He might be a perfect Master among all, not only as respects the declaration of the Truth, but at the same time also sanctifying the seniors as respects their age, and becoming an example to them also. Thereafter He also arrived even at death, that so becoming the first-born from the dead, He might Himself hold the primacy in all things, as the Prince of Life, who was before all, and who takes precedence of all."

Now, even allowing for an element of metaphor in this passage, clearly visible in the part that says, "A Master among all, not only as respects the declaration of the Truth, but at the same time also sanctifying the seniors as respects their age;" still it cannot be denied that there is

in this passage a remarkable classification of the several ages of human life, according to the Roman enumeration of them. There are enumerated in it, Infancy, then Childhood, next Youth, afterwards Earlier Manhood, and lastly the state of Seniority or more advanced Age. And in this same Chapter of Irenæus occurs another passage, which clearly shows the stage of Earlier Manhood to have been the same in the Latin reckoning of Irenæus as it was in the Greek reckoning of Aristotle, namely, about the thirtieth year. The passage referred to runs thus :—

"For how had He disciples, unless He were teaching? And how could He be teaching, unless He had the age of a Master? For He came to be baptized when as yet He had not completed His thirtieth year, but was as it were commencing His thirtieth year. For thus Luke, who indicated His age, has affirmed—*But Jesus was beginning to be about thirty years old, when He came for Baptism;* and dating from His Baptism, He preached during only one year: completing His thirtieth year He suffered, being as yet only a young man (*juvenis*), who has not yet reached a more advanced age. For the age of thirty years is that of the first stage of manhood, which stretches even to the fortieth year: but it will be confessed that every one who counts his age from the fortieth, or from the fiftieth, year, is declining into the older stage of manhood."

This passage proves that, according to the mode of classifying and computing the periods of human life deemed correct by Irenæus, they are supposed to advance in stages of ten years each; ten years of Infancy, and so forth.[1]

[1] I extract the following note on this passage of Irenæus, from the Paris Edition of his Works, 1675 :—"Quia autem] *Paulo aliter ex Hippocrate hominis cetates enumerat Philo:* In hominis natura, *ait,* septem sunt tempora, quas aetates vocant: Infans, puer, adolescens, et reliquæ. Infans est donec intra septennium dentes amittat: puer usque ad genituræ excretionem ad geminatum septennium: adolescens usque ad barbæ hirsutiam, ad annum terseptimum: vir usque ad undequinquagesimum, ad septies septimum. Quicquid vere deinceps sequitur, ad

9. The preceding statement shows how easily, under the cover of terms susceptible of so comparatively wide a meaning as Infants or Children, such a movement as that towards the making Baptism the substitute in the Christian Church for Circumcision in the Jewish, might be advanced. And there is the clearest evidence of such a movement in the first centuries of the Christian Church, resulting too in giving, as respects Baptism, a Jewish character to Christianity. Such evidence exists, for example, in the passage cited in the last paragraph from the so-called "Apostolic Constitutions." By general admission, this work is no longer considered even to belong to the Apostolic Age: still the main body of it is certainly of great antiquity, coeval at least with the very period we are searching for information about; and it certainly gives us an all-important insight, in the passage just referred to, into what was taking place respecting Baptism at the time of its composition. In the passage referred to, a strong warning is uttered on the one hand against the practice of delaying Baptism till death, and Christians are exhorted on the other hand to baptize their infants (τὰ νήπια) or children (τὰ παιδία) and to bring them up in the nurture and admonition of the Lord. And it is observable that in thus pressing the Baptism of children, no special authority bearing on the Baptism even of Infants or Children in the Greek and Roman sense already explained, still less of unconscious babes—no, not even the Example of Circumcision—is adduced. The authority is one which the Advocates of the Baptism of "unconscious babes" employ at this day, namely, the words of our Lord, "Suffer little children (τὰ

senium pertinet. *Ei subscribit Macrobius* Lib. I. *in Somnium Scipionis" cap.* 6. I may here add, that a great body of most valuable information (especially as to the practice of the Middle Ages) is supplied in a curious book, Robinson's "The History of Baptism:" London, Thomas Knott, Lombard Street, 1790.

παιδία) to come unto me." But this passage labours under a double weakness when adduced to authorise the Baptism of "unconscious babes:" for, first, it does not refer to Baptism at all; and, secondly, the term little children employed in it, by no means signifies only unconscious babes. But the very adducing of this passage clearly indicates a tendency of reaction from the opposite extreme of delaying Baptism till death. And the very same superstitious feeling, or rather belief, that led some to the extreme of delay, would be the surest means of leading others to precipitation. And there is no doubt as to the existence of such a superstitious belief. Baptism was indeed considered as a sure means in itself of washing away sin and guilt, so that by enjoying it at death men might confidently await their appearance before the tribunal of the Lord. But not only so: for it came to be believed by many that the very water employed in Baptism received, by the words employed in obedience to the Lord's command, a quasi-miraculous virtue and power. Besides, all said of Baptism by our Lord and His Apostles, in the case of truly penitent and believing parties, came gradually to be esteemed applicable in the same quasi-miraculous sense; and consequently as applicable to "unconscious babes" as to Infants, or Children, in the Greek and Roman sense, as to any other persons whatever. How quickly, under the influence of such modes of thought, the practice of baptizing unconscious babes would advance, needs no proof.

10. That there was a determined set of opinion in favour of the early Baptism of Infants, in accordance with the recommendation of the "Apostolic Constitutions," we are taught by an important and unimpeachable testimony that shall be cited immediately; and that, in defiance of the warning contained in this testimony against the precipitating of Baptism, it was nevertheless so precipitated as to

result in the Baptism of unconscious babes on the eighth day, after the example of Jewish circumcision, is taught by another as important and unimpeachable testimony. The first of the two testimonies just referred to occurs in the eighteenth chapter of Tertullian's Tract "Concerning Baptism," and runs thus:—

"But they know, whose office it is to baptize, that Baptism ought not to be committed rashly to any one. *Give to every one that asketh;* for this command refers to eleemosynary gifts, and has its own validity. Indeed, this other command ought rather to be considered in the case of Baptism: *Give not that which is holy unto dogs, cast not your pearls unto swine, and be not facile in laying on of hands, lest you participate in other men's sins.* If Philip so willingly baptized the Eunuch, let us consider this, that the manifest and explicit command of the Lord had intervened. The Spirit had enjoined on Philip to go by that way; and the Eunuch himself was found not idling away his time, nor one who himself eagerly sought to be baptized; but having visited the temple in order to pray, he was intent on the Holy Scriptures. Just in such a business ought one to be employed to whom God had ultroneously sent the Apostle; besides, the Spirit ordered the Apostle to join himself to the chariot of the Eunuch, then a portion of Scripture declaring the very Faith (*scriptura ipsius fidei*) occurred to them at that very time, an exhortation is in consequence of this entered on, the Lord is manifested, faith at once follows, water does not need to be sought for, the act of Baptism having been performed the Apostle is snatched away. But it will be said, Paul was also speedily baptized: this because Simon his host had also speedily learned that he was appointed a vessel of election. The gracious appointment of God makes itself known beforehand by its own signs;[1] but every claim of ours may both deceive others and ourselves. Therefore it is more useful to delay Baptism, according to the condition, character, and age of each person; but specially so as respects children (*parvulos*). For what need is there to push even their sponsors into danger? Because even they may fail, through death, to make good their promises, or may be deceived

[1] "Dei dignatio suas præmittit prærogativas." This phrase is primarily an appropriation of Roman legal language.

in the result by bad dispositions. The Lord indeed says, *Forbid not these to come unto me.* Let them come, then, when they reach youth (*adolescunt*); let them come when they are learning, when they are taught why they come; let them become Christians when they have become able to know Christ. Why need the age of innocency hasten to the remission of sins? Men will act more cautiously in temporal things than that they should commit Divine things to those whom they would not trust with earthly substance. They just know how to ask, that there may be the appearance of giving to them that ask. For a stronger reason the unmarried should delay Baptism, because temptation has been prepared as well for virgins at the age of maturity as for widows during their unsettled state, until they either marry or are confirmed in continence. Whoever understands the weighty obligations of Baptism will rather fear the hurrying than delaying of it—a fully formed faith (*fides integra*) is secure of salvation."

I remark that there is a decided tinge in this passage of the superstitious feeling which prevented men in those early times in many cases from considering Baptism as the institution of a merciful Father and gracious Saviour, and employing it energetically and faithfully for their immediate and sure advantage, instead of setting it apart as something too holy for them—an error as bad as the superstitious application of it to "unconscious babes." But as respects this latter point, the importance of Tertullian's testimony must be now manifest. He evidently knew of no command given by our Lord or His Apostles to baptize unconscious babes. Neither did those against whom he argued in this matter; for the arguments adduced by these parties did not appear to embrace even that of the circumcision of babes on the eighth day. On the contrary, one statement in the passage shows that even those with whom Tertullian contended observed a limit, beyond which they were unwilling to pass in administering Baptism to the young. Thus, as one of the arguments adduced to countenance early Baptism was, as has appeared, the command, "Give to them

that ask," so that they might appear to be guided and countenanced by this command, therefore those who encouraged it, waited, according to Tertullian, at least till infants "just knew how to ask, that there may be the appearance of giving to them that ask." Clearly it was not unconscious babes whom they baptized, but children who could put a request into words.

11. The second testimony referred to above shall now be cited. It will be seen to present the very *nidus* in which was hatched the Ecclesiastical "dogma" of the Baptism of unconscious babes. This testimony is contained in the decree of a Synod presided over by Cyprian, that chief of the early movement in the Judaizing of the Christian Church. The question as to the exact age at which babes ought to be baptized was brought under the notice of the Synod on an application by letter to Cyprian from Fidus, a country Bishop, for guidance in the matter. As the Decree is instructive and important in many respects, I shall quote it at length, as translated in Lord Chancellor King's "Enquiry into the Constitution, &c., of the Primitive Church." At page forty-seventh of that work we thus read:—

"As for the matter of infants, whom you said were not to be Baptized within the Second or Third Day of their Nativity, or, according to the Law of Circumcision, within the eighth day thereof; it hath appeared to us in our Council, quite contrary; no one maintained your opinion, but we all judged, That the Mercy and Grace of God was to be denied to no man; for since the Lord said in the Gospel, the Son of Man came not to destroy, but to save the souls of Men, therefore as much as lies in our power, no soul is to be lost; for what is there defective in him who has been once formed in the womb by the hands of God? To us, indeed, it seems that children increase as they advance in Years; but yet whatever Things are made by God are perfected by the Work and Majesty of God their Maker. Besides, the Holy Scriptures declare that both Infants and Adult persons have the

same equality in the Divine Workmanship. When Elisha prayed over the Dead Child of the Shunammitish Widow, he lay upon the Child, and put his Head upon his Head, and his Face upon his Face, and his Body upon his Body, and his Feet upon his Feet. This may be thought improbable how the small members of an Infant should equal the big ones of a grown man; but herein is expressed the Divine and Spiritual Equality, that all Men are equal and alike, when they are made by God; that though the increase of our bodies may cause an inequality with respect to Man, yet not with respect to God; unless that that Grace, which is given to Baptized Persons, be more or less according to the age of the Receivers; since the Holy Ghost is given equally to all not according to measure, but according to God's Mercy and Indulgence. For as God is no respecter of Persons, so neither of Age, He equally offers to all the obtaining of His Heavenly Grace.

"And whereas you say, that an infant for the first days after his birth is unclean, so that every one is afraid to kiss him, this can be no impediment to his obtainment of Heavenly Grace; for it is written, *to the pure all things are pure:* and none of us should dread that which God hath made; for although an infant be newly born, yet he is not so that we should dread to kiss him; since in the kissing of an infant, we ought to think upon the fresh works of God, which in a manner we kiss in an infant newly formed and born, when we embrace that which God hath made. And whereas the carnal Jewish Circumcision was performed on the Eighth Day, that was a Type and Shadow, which, Christ the Truth being now come, is done away, because the Eighth Day, or the First Day after the Sabbath, was to be the day on which our Lord should rise and quicken us, and give us the Spiritual Circumcision; therefore was the carnal Circumcision on the Eighth Day, which Type is now abolished, Christ the Truth being come, and having given us the Spiritual Circumcision. Wherefore it is our Judgment, That no one ought to be debarred from God's Grace by that Law, or that the Spiritual Circumcision should be hindered by the carnal one; but all men ought to be admitted to the Grace of Christ, as Peter saith in the Acts of the Apostles, *That the Lord said unto him, that he should call no man common or unclean.*

"But if anything can hinder a man from Baptism, it will be

heinous sins that will debar the Adult and Mature therefrom; and if those who have sinned extremely against God, yet if afterwards they believe, are baptized, and no man is prohibited from this Grace, how much more ought not an infant to be prohibited, who being but just born, is guilty of no sin, but of Original, which he contracted from Adam? Who ought the more readily to be received to the Remission of sins, because not his own, but others' sins are remitted to him. Wherefore, dearly beloved, it is our opinion that from Baptism and the Grace of God, who is merciful, kind, and benignant to all, none ought to be prohibited by us, which as it is to be observed and followed with respect to all; so specially with respect to infants and those that are but just born (*magis circa infantes ipsos, et recens natos*) who deserve our Help and the Divine Mercy, because at the first instant of their Nativity, they beg it by their Cries and Tears."

Here, then, is presented to us, as I said a little way back, the *nidus* in which was hatched the Ecclesiastical "dogma" of the Baptism of unconscious babes—a dogma destined to be developed into a perfect form, and to become the radical principle in Oriental, Greek, and Latin worship; and in the worship of all who cleave to such human arrangements. I shall only remark on this germ that it is constructed out of the same heterogeneous and inconsistent elements that characterise the fully formed dogma. Thus though the decree considers, only to reject, the argument from circumcision adduced to support Baptism on the eighth day after birth, still the argument is thus to be used more successfully at another time. It is curious to observe, too, in the words that close the passage, "who deserve our help and the Divine Mercy, because at the first instant of their Nativity, they beg it by their cries and tears," an attempt to obey the principle referred to by Tertullian, of giving Baptism to those who can ask it (see pp. 246–7).

12. As the testimonies just adduced show the formation of the dogma of the Baptism of unconscious babes in the West, at Carthage; so I shall now adduce the testimonies

from the works of Origen as to its formation in the East, at Alexandria. When this has been done, the whole available information as to the origin of the practice and dogma in question will have been laid before the reader. I shall cite the present testimonies as they are found translated in Whiston's "Primitive Infant Baptism Revived." The first proceeds thus:—

"Then, again, we may inquire, What it is that the Angels here spoken of as set over these *little ones*, signified by our Saviour? Whether they take the care and management of them from the time when they, by the *washing of Regeneration*, whereby they were *new-born*, do, *as new-born babes, desire the sincere Milk of the Word*, and are no longer subject to any evil powers. Or from their birth, according to the Foreknowledge of God and his predestinating of them," &c.[1]

"The washing with Water is a Symbol of a pure mind, cleansed from all filthiness of evil; and to one who gives himself up to God it is in itself, by the power of the solemn naming the adorable Trinity, the Beginning and Fountain of Divine Gifts. This the History of the Acts of the Apostles greatly confirms, since 'tis related that the Spirit did then evidently come upon those that were baptized, the Water preparing the way for Him in such as come to Him as they ought. *The Baptism of Regeneration* was not given by John, but by Jesus, by the hands of his Disciples; and it is called the *Laver of Regeneration*, the performance of it being accompanied with *the renewing of the Spirit*, which being from God, is now also preferred above the Water, but is not always ingenerated with the Water."[2]

"Besides all this, let it be considered what is the reason that, whereas the Baptism of the Church is given for Forgiveness of Sin, *little children* also are by the usage of the Church baptized, when, if there were nothing in *little children* that wanted Forgiveness and Mercy, the Grace of Baptism would be needless to them."[3]

"Having occasion given by this place, I will mention a thing that causes frequent inquiries among the Brethren: *Little children are baptized for the Forgiveness of Sins.* Of what sins? Or, when

[1] Origen, Comment. in Mat. tom. xiii. p. 331.

[2] In Iræn. p. 124, 125. [3] Hom. viii. in Levit. ch. 12.

have they sinned? Or how can any reason of the Laver in their case hold good? But according to that sense which we mentioned even new, *None is free from pollution, though his life be but of the length of one day upon the Earth.* And it is for that reason, because by the Sacrament of *Baptism* the Pollution of our birth is taken away, that *little children* are baptized."[1]

"For this also it was, that the Church had from the Apostles a Tradition, *to give Baptism even to Infants.* For they to whom the Divine Mysteries were committed, knew that there is in all persons the natural Pollution of Sin, which must be done away by Water and the Spirit; by reason of which the Body itself is also called the *Body of Sin.*"[2]

"According to that saying of our Lord concerning *Infants* (and thou wast an infant when thou wast baptized), *their Angels do always behold the face of my Father which is in Heaven.* So then, Jesus wrote His Law in thy Heart, in the presence of those children of *Israel, Beholders of God's Face,* at the time when the Sacrament of Faith was given thee."[3]

No better comment can be made on these quotations than Whiston's own note. In runs thus:—

"*N.B.*—The two first Testimonies out of Origen are made from his own Greek Works, and with the last agree exactly to all the foregoing" (the Testimonies previously cited by Whiston), "that Instruction and Faith are necessary to the *Baptism* of Children. The three others are from his Latin or Interpolated Works only, and so of much less authority, and indeed appear somewhat disagreeable to the others. Though truly, I think we may allow them for the main to be genuine, and to imply that *baptism* might, in Origen's opinion, be administered to such as could not be thought to want it for the Pardon of actual sins, done at years of Discretion. Now this is so near the case of those baptized in Infancy, in our sense of the word, that it scarcely disagrees with the present account of" (Whiston's own Judgment as to) "this matter. Tho', if it implies more, it will only show how early this corruption of Christian Baptism began to creep into the Church of *Alexandria,* as well as we have seen it began sooner to creep into that of *Africa,* and no more."

[1] In Ep. ad Rom. lib. v.

[2] Hom. on Luc. xiv.

[3] Hom. ix. in Jas.

I shall now quote a passage from the "Hippolytus" of the late Chevalier Bunsen, which completely coincides with the citation just made from Whiston, and with my whole reasoning in this section. The passage runs thus:—

"Origen in three passages" (the three passages from his Latin Works) "of which the sense is in the main the same, says, that the Levitical injunction of the sacrificial purification for the first-born infant seems to him a proof that impurity and sinfulness attach to man from his birth, and that for this reason the Church, according to Apostolical Tradition, performs the act of baptism even upon children. He uses the same expression for children which Jesus used when the Disciples endeavoured to prevent them from being brought unto Him: 'Suffer the little children (*parvuli*) to come unto me;' a word which Irenæus uses in the passage quoted in our first part (Hær. ii. 22; see above, vol. i. p. 256), implying a difference between babes (*infantes*) and boys (*pueri*), obviously intending, therefore, to express what those words in the Gospel clearly mean, little growing children from about six to ten years old. This, then, is also the true interpretation of this and of the other two passages in Origen, where the same word occurs. But a comparison with what appears from our Text-Book to have been considered Apostolical Tradition before the time of Origen, shows that no other interpretation is admissible. The Text-Book speaks of those who go down with the other Catechumens into the Baptismal Bath, but are not yet in a state to make the proper responses; in that case the parents are bound to do it for them. This is undoubtedly the Apostolical practice to which Origen refers, for it was to the Church of Alexandria that he particularly belonged. In this ordinance the whole arrangement appears to be an exceptional one; and so it is in Origen, for he says, 'the little ones also.' When the Church instituted pedobaptism (in the sense of children from six to ten years of age), she doubtless had before her eyes our Lord's affectionate words, referred to likewise by Origen on the occasion; and the divines of the sixteenth century soon found themselves obliged to revert to them. Tertullian rejects it in the following terms, &c."[1]

[1] Bunsen's "Hippolytus and his Age," vol. iii. pp. 193, 194.

Here follows the passage already quoted by us from Tertullian's Tract "On Baptism."

13. I shall premise the few remaining observations I have to make on the subject of this section, by quoting another important passage from the work of the Chevalier Bunsen already cited from. The passage runs thus:—

"The difference, then, between the ante-Nicene and the later Church was essentially this: the later Church, with the exception of converts, only baptized new-born infants, and she did so on principle; the ancient Church, as a general rule, baptized adults, and only after they had gone through the course of instruction, and, as the exception only, Christian children who had not arrived at years of maturity, but never infants. Tertullian's opposition is to the Baptism of young growing children; he does not say one word about new-born infants. Neither does Origen, when his expressions are accurately weighed. Cyprian, and some other African Bishops, his contemporaries, at the close of the third century, were the first who viewed baptism in the light of a washing away of the universal sinfulness of human nature, and connected this idea with that ordinance of the Old Testament, circumcision. If the sin to be washed away was not as much that actually committed as original hereditary sin, a new-born child might certainly as well be baptized as one growing up; or rather, it would be the most natural and safest thing to do so. Indeed, Cyprian thought the second day safer than the eighth, which some of his brethren proposed, as being analogous to the law respecting circumcision. Go but one step further; establish a principle of aggression instead of defence, and baptism will be exclusively the water of regeneration, not for sins consciously committed before conversion, but for hereditary disposition to sin only, leaving penances and priestly absolutions to procure forgiveness for the sins after baptism and secure 'baptismal regeneration.'"[1]

I think that Chevalier Bunsen has stated much too strongly, at the commencement of the foregoing passage, the difference in practice between the ante-Nicene and post-Nicene periods as respects the baptism of unconscious babes,

[1] Bunsen's "Hippolytus and his Age," vol. iii. pp. 194, 195.

or even infants and children in the Biblical and Patristic sense of the terms. Doubtless the dogma of the "Regeneration of unconscious babes by Baptism" advanced in perfectness and authoritativeness after the Nicene epoch; indeed, it became fully formed after Augustine employed the practice of baptizing babes in arguing against Pelagianism. The authority of Augustine sanctioned the practice in the West to the highest degree; and then, after applying as a reason for baptizing unconscious babes our Lord's words, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," nothing more was needed for the completion of the dogma. For to use the Chevalier's own words again, "she [the post-Nicene Church] rigidly maintained in her teaching, as the effect of the act of baptism, all the consequences which the Gospel and the ancient Church so undeniably and authentically connect with the previous instruction, and the voluntary conscious vow." Apply this to unconscious babes, and we have the dogma of the Oriental, Greek, Latin, and "Anglican" Churches. But then, the examples of Augustine himself and of many others, show that much freedom in practice continued down to the time that the Papacy was fully formed. Nay, more: for not to speak of the Middle-Age Protestants, such as the Albigenses and Vaudois, who practised the Baptism of Catechumens, there is remarkably clear and abundant documentary proof of the recognition by Romish priests and Monks of the primitive and pure form of observing the rite. Robinson's "History of Baptism," already referred to by me, contains much most important and interesting information respecting the Middle-Age practice in this matter.

§ III. 14. *An all-important Principle is involved in the question as to the Authoritativeness and Validity of the*

Dogma of the Regeneration of unconscious Babes in Baptism.—I firmly believe that the entire evidence that has just been adduced, goes directly to confirm our conclusion previously deduced from the Scriptural evidence, that the Baptism of unconscious babes is one of the unwarrantable practices that has crept into the Temple of God. The matter involves, then, a principle of deepest moment and widest application. In fact, this question touching the baptism of unconscious babes is the primary and fundamental case in which the operation of this principle is involved. If this principle be allowed to be valid in the case of the baptism of unconscious babes, then must its application be admitted as logically valid in a very numerous class of similar cases. The principle referred to is that according to which the congruousness with Scripture of certain practices or dogmas, and their support by tradition, are held to prove these dogmas true, and these practices lawful and proper. It is in the strength of this principle that Bishops and others in the Papal Church have of late been called on to make up their minds respecting the proposition as to "the Immaculate Conception of the Virgin Mary," and the consequent lawfulness and propriety of the practices connected with that proposition. Thus we find the Archbishop of Rouen saying:—"I consider that this belief is not clearly contained in the deposit of the Holy Scriptures. I consider that tradition in this respect is wanting in precision and unanimity. Had the tradition been clear, could S. Anslem, S. Benaventura, S. Bernard, S. Thomas, Bellarmine, and so many others, have been ignorant of it."[1]

The so-called Bishop of St Andrews, Dr Wordsworth, has very frankly (whether wisely for his own cause is another question) declared, that the question as to infant baptism, as much as that respecting the "Threefold Minis-

[1] *See* Dr Pusey's Eirenicon, p. 360.

try," which he advocates, rests as much on tradition as on the quasi-Scriptural ground; for I declare the ground on which the baptism of unconscious babes rests to be only quasi-Scriptural. In questioning and examining, then, as I have done, the ground on which this practice rests, the matter at issue has not been merely that practice, but the entire system of which that practice is really the fundamental and primordial example. As the grand arguments in defence of this practice are fetched from the Patriarchal and Legal enactments and practices as to circumcision, so from the same sources, but especially from the Law, are brought the chief arguments in defence of an actual Priestly order in the Church, who have an actual sacrifice provided for them to offer in the Mass, while these same priests seek, as far as circumstances will allow them, to wield authority as Pope, Archbishops, Bishops, &c., after the example of the Jewish High and other Priests, or even after the example of the Pagan Pontiffs and Flamens; or, if they dare not or will not *now* go this length, they at least avowedly follow the example of the Levitical priesthood. And the question arises, in these circumstances, "If the practice of the baptism of unconscious babes be lawful and proper, though having no better ground in Scripture than we have seen it has, then how at this rate can the supporters of this practice oppose with any consistency or success those who advocate on as good, indeed exactly similar ground, the introduction into the Christian Church of a Priestly order, ranked in exact analogy with the Aaronic Priesthood?" The advocates of "infant-baptism" cannot hope consistently and effectively to oppose such claims. In fact, an altogether fatal *tu quoque* can be brought against them at every step of the development, from the baptism of unconscious babes itself onwards to the erecting of a High Priest or Pontiff over the Christian Church, or even the exacting of worship to be paid to

the Virgin Mary. No doubt, multitudes reject this latter practice with horror, and also reject determinedly the doctrine as to a real sacrificing Priesthood, because of the manifest repugnancy on independent grounds of those dogmas to Christianity, who yet accept the practice of baptizing unconscious babes as being "lawful and proper," notwithstanding its utterly inadequate claims to adoption.

15. The advocates of infant-baptism may say in self-defence, "We reject the entire system of image and saint worship, because distinct injunctions and warnings of Scripture forbid them. We also reject the system of a Priesthood and sacrifices, because Scripture teaches that there is only one all-perfect sacrifice, that offered by Christ, and that the office-bearers in the Christian Church teach, minister, and rule, but do not offer piacular sacrifices. What we thus reject, we reject because proved to be unlawful and improper by express scriptural testimonies. On the other hand, we adopt the practice of baptizing unconscious babes because it is not only not forbidden by any express testimony, but appears to be warranted by scriptural principles and practices." Now, this pleading has a show of reason, just as the first step in every unsound course of conduct must have; for otherwise few or none would be tempted to take that first step. But in this very plausibleness lies its dangerousness; and just on account of this plausibleness must its true character be more closely examined into, and fully ascertained, as manifested in the thing itself and its consequences. This we have done in two respects already: for, first, the practice has turned out on close examination, and indeed by the confession of its own advocates, not to have any clear and undoubted warrant in Scripture like that on which the baptism of catechumens and believers rest; and second, it follows that the same principle which holds good for establishing this practice cannot be con-

sistently or effectively withstood by the advocates of this practice when the principle is adduced in support of other insufficiently attested practices. But, third, certain consequences indissolubly connected with the practice of infant-baptism, and most detrimental to the interests of revealed truth and of the Church, remain still to be pointed out and considered. These things, when fully apprehended and added to the other two moments of the question just stated, embolden me to maintain with fullest confidence that the baptism of unconscious babes is not lawful or proper.

§ IV. 16. *The impossibility of assigning on adequate grounds the Spiritual Value of the Baptism of unconscious babes.*—Certain quotations, containing the authoritative declarations of the Eastern, Latin, Anglican, and Scottish Churches respecting Baptism, must first be made at this point, as the warrant for the statements I shall have to make, and as the undeniable basis of my arguments. First, then, the Orthodox Confession of the Eastern branch of the Greek Church thus defines Baptism:—

"Baptism is a certain ablution and extirpation of original sin, by a thrice repeated immersion in water, while the Priest pronounces these words, In name of the Father, Amen; of the Son, Amen; and of the Holy Spirit, Amen. (Note: the Sponsor or Father receiving baptism for the child answers, Amen.) After this regeneration by water and the spirit the person is received into favour with God, and the entrance into the Kingdom of Heaven lies open before him according to our Saviour's word: *Except a man be born of water and the spirit, he cannot enter into the Kingdom of Heaven.*"[1]

Again:—

"What the fruit and benefit of this mystery is, that from the thing itself every one sees. For, first, it abolishes every sin, in infants original sin, in adults as well that as voluntary transgression. Secondly, the person is thereby renewed and reinstated

[1] "Libri Symbolici Ecclesiæ Orientalis," p. 174.

in that condition of righteousness in which he was (δικαίωσιν ἐκείνην, ὅπου εἶχεν), when he was as yet innocent and sinless, according to the testimony of the Apostle: *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and in the Spirit of our God* (1 Cor. vi. 11). Besides those that have been baptized are become members of the body of Christ, and we have put on our Lord, as testified by the Apostle: *As many of you as have been baptized into Christ have put on Christ* (Gal. iii. 27)."[1]

The doctrine of the Western or European branch of the Greek Church is the same as that quoted.

17. The principal statement of the doctrine respecting Baptism taught in the Church of Rome occurs in the Tridentine Decree as to Justification. It runs thus:—

"The causes of this justification are, first, the final, the glory of God and Christ, and eternal life; secondly, the efficient, the merciful God, who washes and sanctifies, sealing and anointing with the holy Spirit of promise, who is the pledge of our inheritance; thirdly, the meritorious cause, God's well-beloved, only-begotten Son, Jesus Christ our Lord, who, when we were enemies, by his exceeding love, wherewith he loved us, merited our justification by his most holy passion on the Cross, and made satisfaction to God the Father for us; fourthly, the instrumental cause, or the sacrament of Baptism, in as far as" (*quoad* as in some copies, or *quod*, which, as in others) "it is the sacrament of faith, without which no one can obtain justification; lastly, the only formal cause is the righteousness of God, not that with which God himself is righteous, but that by which he makes us righteous."[2]

Leaning much on the authority of Augustine, the Church of Rome, like the Greek Church in both its branches, holds that infants are justified in the sense described in the above extract by Baptism as the instrumental cause. One part, however, of Augustine's doctrine was always eschewed equally in the Greek and Latin Churches, viz., that part of his doctrine of Election which taught that some infants

[1] Lib. Symb. Eccl. Orient. p. 174.

[2] Concil. Trid. Canon. et Decret. ch. vii.

only were elect, and that, consequently, the elect ones alone are justified by Baptism as the instrumental cause. This point will again come up for notice.

18. Nothing is said respecting Baptism by the Church of England in its 11th Article, Of Justification; and nothing, on the other hand, is said of Justification in the 27th, Of Baptism. The latter Article runs thus:—

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promise of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

The Baptism of Catechumens is manifestly contemplated and described in this Article, and as manifestly it does not call the baptism of unconscious babes an institution of Christ, but "agreeable to *the* institution of Christ." Nevertheless, in the Service for the Baptism of infants, adopted, I believe, from the old Latin service, the actual regeneration of infants by Baptism is as unambiguously affirmed as in any canon or service of the Greek or Roman Church. Thus one of the prayers in the form for public Baptism runs in these words:—

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy Holy Church. And humbly we beseech thee to grant that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker

of his resurrection: so that, finally, with the residue of thy Holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen."

The form for private Baptism contains a prayer the same in substance with this.

19. The Westminster Confession speaks thus:—

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world."

Respecting the Baptism of infants it says:—

"Not only those that do actually profess faith in and obedience to Christ, but also the infants of one or both believing parents are to be baptized."

Again, as respects the efficacy of Baptism, it says:—

"The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

The influence on this last statement of the Augustinian tenets[1] already referred to is conspicuous. Agreeably with this, too, it ought to be pointed out that, differently from the Romish and Anglican forms, the Westminster doctrine does not call Baptism either the instrument of Justification or Regeneration. Faith is called the "alone instrument" of Justification in the Westminster Confession, chap. xi.

20. On the ground of the Scriptural exposition and argument respectiug Baptism contained in the former por-

[1] For Augustine's own statement of these tenets, see his three Books "On the Baptism of Infants," addressed to Marcellinus.

tion of this Section, I feel thoroughly emboldened in saying that the descriptions of Baptism given in the canons of the Eastern and Latin Churches are perfectly correct, when applied to the case of properly instructed and tested Catechumens. They are so because they agree with Scripture, and are just what Fathers like Eusebius, Basil, Chrysostom, or systematic writers like Damascenus, taught respecting it. They only err in holding that Baptism, being such as they describe, ought to be administered to unconscious babes, and that in the certainty that they will thereby be "washed, sanctified, justified in the name of the Lord Jesus and in the Spirit of God." Fathers like Cyprian, who held that the very water used for Baptism received a miraculous virtue, introduced this practice, and it at last became the general rule. But the fact is, truth, like nature, may be cast out with a fork, but it returns again, and this is exemplified in the very decree from which we have quoted. For it is said in the quotation that Baptism justifies instrumentally, "because it is the Sacrament of Faith." This, then, is just a protest of the truth of Christ against the baptism of unconscious babes; for these cannot, without a hideous abuse of reason and language, be held to believe. Nevertheless, Catholic theologians have articulately maintained this very opinion, not without support from Augustine; and something like it all Greek, Romanist, and Anglican theologians are bound by the tenets of their Churches at least virtually to maintain. And the Anglican theologians who do this, do it in a position of the greatest embarrassment and contradictoriness. For if even in the case of the so far consistent Latin doctrine, a remarkable unconscious protest is seen against the baptism of unconscious babes in its calling baptism the Sacrament of Faith, and therefore the instrumental cause of Justification, this same protest appears in a much stronger and more marked form in the Anglican

doctrine. For that doctrine, while affirming the regeneration of babes in baptism, not only refrains from calling Baptism the instrument of Justification, but attributes Justification to Faith only. For aught I know, those of the Anglican party may read the 11th Article in the light of the Baptismal service, and so form for themselves a doctrine like that of the Greek and Latin Churches.

21. But on the other hand, to those who take their stand on the Articles, and explain them in the Lutherano-Calvinistic sense, very different conclusions have been at all times arrived at. The conclusions thus arrived at in the first great Puritanical movement in the Church of England stand recorded in the doctrine of the Westminster Confession as already set forth above. And it was on the strength of the same conclusions that the Anglican interpretation of the Church doctrine as to Baptism was resisted by Mr Gorham some years ago. But again, these conclusions themselves, as set forth in the Westminster Confession, are, as compared with the statements of Scripture, far less satisfactory in their account of Baptism than the canons and decrees of either the Greek or Latin Churches—even as respects the case of babes, and decidedly so as respects Catechumens. For, admit that the baptism of unconscious babes is a Divine institution, and has the Divine blessing promised to it, even as in the case of Catechumens, then are the Greek and Latin Churches quite correct in describing it exactly as the baptism of Catechumens and Believers is described in the Bible, and in ascribing the same virtues to it. And the moment one departs from that consistent ground (consistent, however, in error), no other ground free from difficulty, contradiction, and confusion is reached until the original and correct ground of the Baptism of Catechumens is rested in. All intermediate positions either make the radical inconsistency apparent even in the Tridentine Decree more glaring, or

they render the account of baptism less satisfactory, because less consonant with the Scriptural account of it. Thus, if in flying from the contradictions and incredibilities which adhere to the Greek, Roman, and Anglican doctrines, one passes on till he reaches the ground which many are fain to occupy, viz., that Baptism is a mere mark put on infants to show that they must be taken care of and educated as Christians—who, I ask, on comparing this account of Baptism with Scripture, could for a moment longer be satisfied with it? No doubt, some may think that the whole question was rightly settled by the Westminster Divines, the difficulty connected with the regeneration of all infants in Baptism being avoided by the application of the Augustinian tenet of Election, and by not tying the act of regeneration inseparably to the act of baptizing. But ere this view can be received as satisfactory, first, it must be shown that the Baptism of unconscious babes is a Divine institution; and secondly, that the Augustinian interpretation of the case of Esau and Jacob, on which his tenet of Election rests, and which says that Jacob was not preferred above Esau as the recipient of certain privileges, but as an heir of everlasting life, must be proved unanswerably correct. And besides, the account given of the character of Baptism in this view comes very little nearer what is said of it in Scripture than that given in the one last noticed.

§ V. 22. *The practice of Baptizing Unconscious Babes, being as well unwarranted and based on dangerous principles as injurious in many ways to the Truth and the interests of the Young, is neither really congruous to the commands and spirit of Christianity nor lawful.*—Before bringing to a pointed issue the results already reached respecting the Baptism of babes, several additional points

ought to be considered. Thus, First, a point already hinted at must be specially insisted on. This is the point that membership in the Patriarchal families and citizenship in the ancient Israel, with the enjoyment of all its temporal privileges, each of which was signified and sealed by circumcision, were inherited by natural descent. The circumcision of babes, therefore, in Patriarchal and Legal times, was so far forth quite in natural course. But membership in the family of God and citizenship in His kingdom are not inherited naturally, but supernaturally, even by regeneration, forgiveness of sin, and adoption in Christ by the one Father of all. "Except a man be born of water and the Spirit he cannot see the kingdom of God" (John iii. 3). "As many as received him to them gave he power to become the sons of God, even to them that believe in his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). Now, there is in this a very clear reason (a reason strong, too, as far as it goes) for maintaining that Baptism should be in deed and truth what the Tridentine Decrees call it, the Sacrament of Faith; that is, the Sacrament by which, after due instruction, individuals confessing their belief, enter by Baptism on the performance of the duties and enjoyment of the blessings of children of God and subjects of God's kingdom. The argument for this now under consideration is, I say, valid so far as it goes. The ground we are at present examining would have no validity against the baptism of unconscious babes, and in favour of the Baptism of Catechumens, if the former rested on sufficient authority, and if the same was the case as respects the tenet that infants are regenerated in Baptism. But these two things having, as has been shown, no valid basis to rest on, but the reverse, then the circumstance that, differently from the ancient Israel and circumcision, faith, regeneration,

and adoption are needful for any share of the blessings of the Kingdom of Heaven, clearly indicates Baptism, the Sacrament of Faith, to belong to Catechumens and Believers, not to infants.

23. In the second point demanding attention there are three elements of objection to the baptism of unconscious babes. First, when such baptism became the rule, it was henceforth utterly impossible to see the fulfilment of the Lord's words, "Make disciples (μαθητέυσατε) all nations, baptizing them in the Name of the Father, Son, and Holy Ghost" (Mat. xxviii. 20). Those baptized in infancy can in no sense be said to become disciples. Baptism is in no sense the sacrament of faith unto them, unless we grant the quite disallowable requirements of the extreme advocates of the Regeneration in Baptism of babes. And let it be considered what extraordinary advantages connected with the preparation for Baptism, and the final solemn receiving of that sacrament by properly instructed persons, are lost when unconscious babes are baptized. No mere "Confirmation" by itself, no mere "Preparation" for the Lord's Supper, can ever supply the place of what God himself hath formed and appointed as the gate of entrance into His household. Secondly, not only does the Sacrament of Baptism, when applied to unconscious babes, lose of necessity that direct influence on the understanding and conscience which it is fitted to have when applied to catechumens and believers, but there is no end to the difficulty of instructing the baptized parties when grown up in the true meaning of the sacrament. I say this in reference to the matter as it really stands: of course, the zealous supporters of the different creeds may each instil into the minds of the young, with more or less authoritativeness and repression of doubt, as the case may be, their own peculiar tenets as to Baptism in unconscious infancy. But then I challenge these parties

to deny that both the Church and the world are riven with doubts, difficulties, and questionings, all springing out of this practice; and that these difficulties are not of the most serious kind when fairly looked into. These difficulties have no existence in the case of the Baptism of Believers and Catechumens, as undeniably instituted by our Lord; but they are bound up, inextricably and irremediably, with infant baptism. A thing, then, which causes such difficulty and doubt, assumes a questionable character on that account alone, even though free from all other difficulties. Thirdly, an untold amount of practical evil flows, I believe, from this practice, wherever it is maintained. If, as I firmly believe, the doctrine of the regeneration of infants in Baptism, especially when taken along with the cognate tenets as to the Lord's Supper, penance, and absolution, is fitted to entail, and does entail, unspeakable loss on untold numbers of uninstructed, nay, even of instructed persons, by substituting mere quasi-miraculous forms for the worship of God in spirit and truth; then, I as firmly believe that the baptism of unconscious babes, taken along with external and gratuitous Salvation or Justification by faith alone (that great Indulgence Bag of Luther), does just as extended and incalculable evil amongst innumerable instructed, as well as uninstructed persons. I take my full share in this latter evil. I have suffered unspeakably from it myself, and I have ministered loss to others through it; though, thank God, not for an hour longer did I continue to injure others by teaching it after I came to see its erroneousness. I sinned grievously, indeed, against God and my own soul by not making my testimony more thoroughgoing from the first against the entire system, and I have met with the merited, though merciful, correction at God's hands. He has spared me in His long-suffering and mercy, and because I did not at the first sin against such fulness of light and conviction as I after-

wards reached. But having reached that fulness of light and conviction, I have now spoken out of it as above; and, by God's grace, I will stand by what I have spoken.

24. On the strength, then, of the conclusions that I have reached touching the baptism of unconscious babes; that is, because it finds no clear and sufficient warrant in Holy Scripture; because it is based on principles the allowance of which countenances the introduction of gross corruption into Christianity; because it introduces extreme and inextricable confusion into the otherwise clear and beautiful primary institution of the Gospel; because it renders impossible the exact and faithful fulfilment of the Lord's parting command, makes impossible the conveyance of clear and convincing instructions respecting Baptism and the Faith, and is altogether a cause of loss and injury rather than gain to the young: for all these reasons, I maintain that such baptism is not allowable or lawful, but the reverse, and one of the corruptions that needs to be swept out of the Temple of God.

§ VI. 25. *Baptism ought to be administered to Catechumens or Instructed Persons, who can confess their belief, promise obedience to the Gospel, and pray to God as well as join in prayer; so that it may be again in reality "The Sacrament of Faith."*—It has already appeared that in harmony with the ordinances of Jesus Christ, "He that believeth and is baptized, shall be saved;" and that in harmony with the invariable teaching of Scripture, Baptism is called the "Sacrament of Faith" in the Creeds of the Latin and Eastern Churches, even after it had ceased to become such in reality by being administered to unconscious babes. In calling it the Sacrament of Faith, these Churches are also countenanced by the entire strain of Patristic authority, where uninfected by the nascent or growing practice of

baptizing unconscious babes, as babes had been circumcised under the Law. In the Protestant Creeds Baptism quite loses its name of the Sacrament of faith; for, even in the case of the Articles of the Church of England, the Lutheran dogma of Justification or Salvation by faith alone, came in to forbid either Baptism, or the Lord's Supper, or anything else whatever to be called an instrument of Salvation: faith alone, according to them, is that instrument. And amongst other consequences of this, Baptism in many quarters came utterly to lose any meaning as respects the babe who was baptized, further than might appear in giving it its name, and taking a promise from one of the parents to train it up and educate it as a Christian. Surely this is a most serious and lamentable departure from the ordinance of our Lord and God. For my own part, I can see no ground of preference in this over the as lamentable departure from God's ordinance, by which the most significant and important action, or rather transaction, in which our God and Saviour is one of the parties, and a human creature confessing its need of Salvation is the other, is changed into a quasi-miraculous ceremony demanding a belief from Christians which there is absolutely nothing to warrant. For the real and undeniable baptismal regeneration taught in Scripture, is what those enjoyed who were first instructed in the Faith and were then baptized, calling on the Name of the Lord. And it is to this Baptism that the entire Catena of passages usually alleged in defence of the Doctrine of the regeneration in Baptism of unconscious babes refers; excepting, of course, such of the passages as are selected from authorities like Cyprian and Augustine downwards, who, having concluded that Baptism had taken the place of Circumcision, applied to babes baptized on the eighth day or thereabouts, what is only true of those who can believe, and confess, and call on the Name of the

Lord, and subjects of spiritual and moral influences.[1] Of course, I deny not that babes may be, and may often have been, specially influenced and wrought on by the Father of their spirits through Christ. But what I maintain is, that Scripture contains no warrant, as little do the writings of the earliest and most judicious of the Fathers, for teaching that there exists alongside of the intelligible and beautiful doctrine of our Lord and His Apostles, another doctrine which (without saying much that might be said justly) produces inextricable confusion in all our conceptions of Christian Truth and Worship.

26. As a means of abolishing all such error and confusion, and of restoring Baptism to its true character as the Gateway into the living Temple of God, instead of a mere unintelligible rite, I maintain that Catechumens or properly instructed persons who can acknowledge The Faith, intelligently undertake the solemn obligations consequent on Baptism, and can call on the Name of the Lord themselves, and along with God's servants and people are the proper subjects of this Sacrament. I employ the term Sacrament simply as a convenient, because common title given to Baptism and the Lord's Supper, and without affixing any mystical meaning whatever to it. I employ it simply as a "Counter" to denote Baptism in this instance, referring for the meaning of Baptism to Scripture, in which the term Sacrament never once occurs; and zealously warning others to handle with extreme caution, as being most suspicious articles, any tenets or dogmas that profess to explain scientifically, or philosophically, or mystically, what a "Sacrament" is. But this by the way: and now as respects a question that naturally arises, At what age ought Baptism to be observed? the proper answer is sup-

[1] See "A Chronological Catena on the Doctrine of Spiritual Regeneration in Holy Baptism." Oxford and London, J. and H. Parker, 1850.

plied by reason and conscience, and is curiously confirmed by that part of the practice of the early Church which followed the plain meaning of our Lord's command and promise, "He that (or whosoever) believeth and is baptized shall be saved." Considering only the case of Christian Countries (for there can be no question as to what must be done by Preachers of the Gospel in Heathen Lands), reason and conscience, as I said, teach that Baptism should be administered when young people have been sufficiently instructed in The Truth or The Gospel; have learned and shown intelligence in the Evidences of The Faith, so as to be able, at the very least, to give a reason "of the hope that is in them;" have been at least taught to a certain extent speculatively, but also as far as can be practically, what it is to fight under the banner of their Redeemer and Lord, against "the Devil, the world, and the flesh;" and have thus become fitted to be baptized indeed—that is, to be buried with Christ by an act of true renunciation of sin, to rise again with Christ to walk in newness of life, having at the same time all their sinfulness and guilt washed away, on account of the one obedience unto death of Christ. And when thus intelligently and faithfully observed, with all the certainty derivable from the word and promise of the most High God, may every blessing pledged by Father, Son, and Holy Ghost, in and by Baptism be counted on. Now in the case of many children, especially of girls, might Baptism with proper care be administered at any period from the seventh to the tenth or twelfth year; for by that age they might be sufficiently instructed, and brought sufficiently under the influence of Divine Truth. In many other cases a more advanced age might need to be waited for. Cases of the kind just described would be parallel with the "sucklings (*τὰ νήπια*)" and "children (*τὰ παιδία* or the

infants)" generally spoken of by the Fathers. But as the general rule, and in particular as respects boys, Baptism should not be too much hastened. The full bursting forth of the mental powers at the ages of sixteen, seventeen, or eighteen, ought to be waited for. Such were the ages at which Origen certainly, and to all appearance Basil, Chrysostom, and a host besides in early times, were baptized. At these ages the Gospel and its Evidences can be understood as completely in some respects as at any future stage of life whatever. And these are the very ages at which the characters of all young men whatever are forming for good or for evil. Oh! how ineffable that Divine Philanthropy, then, which has supplied to Parents, and Teachers, but above all to the Ministers and Teachers of the Word of Life, this very Divine "mould" or "type" for fashioning young men by!

27. In my first publication after resigning my office as a clergyman in the Established Church, in a brief reference to my own case, I said, "Though some might think it an *experimentum in corpore vili*, it is an experiment nevertheless.[1]" Now, far from being ashamed of this saying, though I know it to have been harped on with lyres too often chorded with the sevenfold strings of self-seeking, wrath, malice, envy, spite, detraction, falsehood, instead of seven heaven-born virtues, I will myself once again employ my own case as an example. I was in the midst of my sixteenth year when I had almost completed the course of Moral Philosophy under the late admirable Dr Cook of St Andrews. Somehow, my circumstances in life were not constraining me, as I supposed, to grind hard at my class-work with an eye to immediate professional work; and consequently, though fairly diligent in my class-work, I tried my hand besides at some work

[1] *See* "Dogmatic and Systematic Standards Considered," vol. ii. p. 5.

of my own, and was particularly inclined to follow out my own lines of thought. I am now more conscious of this state of my mind as I look back on it. Well, one beautiful Sunday, while walking with a friend and companion at the close of the Session, and while we were talking of quite indifferent subjects, all at once, not by asking myself the question, but, as it were, by an instantaneous groping within my own spirit and soul, I felt for such a thing as a foundation for my belief. At the time, I was utterly unconscious of, I am sure of it, and I have never been able to recollect, any chain of association leading to this momentous (momentous in awful reality to me) spiritual act. But as instantaneous as was the act of searching, as instantaneous was its result: even a horrible conviction that I had no proper foundation for my faith. I draw a veil over the horribly blank, ruinous, and Tartarean regions into which I passed at one step on that eventful evening. No soul knew the intense misery I endured for years: for I would not then for the world have told any one the state of mind I was in. Consequently, no one knew my case, and I had no instructor, physician, and guide, among my fellow-men. On my return to St Andrews on the following Session, among the first books I asked from Dr James Hunter, then the University Librarian, was "Dr Lardner's work on The Evidences:" I did not know how big the Doctor's works are, nor their character. But I shall never forget the startling effect on me of Dr Hunter's gruff but most kindly words: "What do *you* want with that book, man?" I got one volume of the Works, however, but I found nothing in it that met my real wants, and I was afraid to ask anything else in the same way. And now, I blame no one for the miserable state I continued in for long. Kinder, more affectionate, more anxiously careful parents and relations than mine, no one

could have. Neither could any man have had more estimable or excellent teachers, both at school and college. A more venerable or worthy man than my early pastor and parish minister never breathed. I blame the Church system under which I was educated, and that alone. And I blame it not on my own account, but on account of multitudes of young men and women, who, I firmly believe, have suffered more or less as I have done. For, when my strange instantaneous conversion from the unconscious service of God and Christ, to the service of the Devil, the World, and the Flesh (for such it became) took place, I was at that very time of life when I ought to have been already abundantly supplied with a knowledge of the Evidences of "The Faith," or should have been learning them with a view to Baptism.

28. Had I turned aside to a secular calling, as it was once my intention while a student to do, I might never have emerged from the terrible regions into which I passed on that Sunday evening, through a lack of proper knowledge, and a commencement of the false process of judging of spiritual realities by the mere understanding, and not by reason and faith acting on the proper evidences. One thing that fills my soul with thankfulness at having persevered till now in the studies of a calling that has certainly brought with it to me little worldly advantage, is just that comparatively full and entirely convincing knowledge I have attained to of the truth of Christianity. I tremble while thinking how near I was at one time leaving the course that has ultimately enriched me with a wealth that all the silver of Potosi and all the gems of Golconda could not have purchased. And I thus write in my own "vile person" (for such in one sense it is) in order that, if God may grant it to be so, some Parents, or some Teachers, or some Ministers and Pastors, may ask themselves, Are we doing all that God has put it in our power to do, for our young and growing

ones, that they may be fully instructed in the way of Life, and taught to walk therein so as to reach Eternal Felicity, and escape the eternal separation from the Divine presence and favour? Let it not be said that the instruction commonly given to young people before they partake for the first time of the Lord's Supper, and that their joining in that so solemn, expressive, and important act of worship, amply meet the want I am advocating the supply of. I say, Let not this be said; because this is not God's own way. His preparation for entering on that Christian Life which, after leading, even on Earth, through regions shone on by a "purple light," and where one feeds from the Tree of Life, issues in the Life everlasting among just men made perfect and the holy Angels in the everlasting city of God, is that instruction in The Faith, and that benignant Discipline, which prepare aright for Baptism as it has now been explained. After Baptism, and when a New Life has been avowedly entered on through God's own Gateway, then comes in the Eucharistic Feast to supply both symbolically and actually that "meat and drink," in the strength of which the Christian Life is pursued to its close on Earth.

29. I shall now bring this chapter to a close with the Eighty-Sixth Chapter of Damascenus' work, "A New Edition of the Orthodox Faith." The title of the Chapter is, "Concerning Faith and Baptism." It runs thus:—

"But we acknowledge one Baptism unto (εἰς) remission of sins, and unto (εἰς) everlasting life. For this Baptism shows forth the death of the Lord. Accordingly, we are buried with the Lord by this Baptism, as the Divine Apostle (ὁ θεῖος ἀπόστολος) says. As therefore the death of the Lord was once for all completed (ἅπαξ ἐτελέσθη), so we must be once for all baptized—baptized, indeed, according to the command of the Lord, into (εἰς) the name of the Father, of the Son, and of the Holy Spirit, having learned the confession unto (εἰς) Father, and Son, and Holy Spirit. As many,

therefore, as having been baptized into Father, and Son, and Holy Spirit—after being taught the one nature in three persons, are yet baptized again,—such as these crucify the Messiah again, as the Divine Apostle says—*For it is impossible to renew again to repentance those who have been once for all enlightened,* and so forth; for they have crucified to themselves again the Messiah, and put Him to open shame. As many, however, as have not been baptized into the Holy Trinity, such it is necessary to baptize again. For although the Divine Apostle says, *that we are baptized into Christ and into his death,* he does not mean that in this way is to take place the invocation for the Baptism, but that this Baptism is typical of the death of the Messiah. For by the three immersions, this Baptism shows forth the three days of the entombment of the Lord. Accordingly, the being baptized into Christ means, the being baptized as believers in him; and it is impossible to believe in Christ, unless we have been taught the confession unto (εἰς) Father, and Son, and Holy Spirit; for Christ is the Son of the living God, whom the Father anointed with the Holy Spirit, as the Divine David said: *Therefore God, your God* (ὁ Θεὸς ὁ Θέος σου אֱלֹהִים אֱלֹהֶיךָ) *anointed you with oil of gladness above your fellows;* and again Isaiah: *From the presence of the Lord, the Spirit of the Lord, is upon me, because he hath anointed me.* But when the Lord taught the invocation to his own familiar disciples (τοὺς οἰκείους μαθητάς), he used these words: *Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.* For although God had made us for immortality, yet he condemned us to the corruption of death after we had transgressed his command fitted to save us (τὴν σωτήριον αὐτοῦ ἐντολήν); nevertheless, having condescended to his servants, and becoming full of affection even to us, he redeemed us from corruption by his own personal suffering, and opened for us, out of his own holy and spotless side, a fountain of forgiveness,—a water, in very deed, for regeneration and washing away of our sin and corruption, a blood also to be drunk for the communication of eternal life. He gave us commandments, too, for regeneration by water and spirit, by prayer and invocation, by the very water of the Holy Spirit ever renewing his visits to us (τῷ ὕδατι ἐπιφοιτῶντος τοῦ ἁγίου πνεύματός). For since human nature is twofold, consisting both of soul and of body, he hath also given us a twofold purification, both by water and by spirit—that of the Spirit, on the one hand, who

works the renewal in us which is according to his own image and likeness; and that of the water, on the other hand, which by the grace of the Spirit purifies the body of sin, and frees it from corruption. And at the same time, just as the water gives an actual existence to the representation of death, so does the Spirit supply the pledge of life. For in the beginning the Spirit of God moved on the waters; and from an early period the Scripture testifies of water, *That water is a purifier;* for in the time of Noe, God overwhelmed the sinful world by water. By water every unclean person was purified according to the Law; persons purifying even their garments by the water (τῷ ὕδατι," that is, by the water prescribed for that purpose). "Elias showed the grace of the Spirit mingled with water, when he extinguished the burnt-offering with water. And almost all things, according to the Law, were purified with water. For the things that are seen are symbolical of the things that are intellectually or spiritually discerned (τῶν νοουμένων). But the regeneration takes place psychically (κατὰ ψυχήν). For it is Faith that knows how to constitute us sons of God, though we are created anew by the Spirit; and to lead us into our state of primitive blessedness. Accordingly, the forgiveness of sins is granted to all equally by Baptism, but the grace of the Spirit according to the proportion of the faith, and of the previous purification. Now, then, by Baptism we receive the first-fruits of the Holy Spirit, and the beginning of another life takes place in us—that is, the regeneration, and seal, and safeguard, and enlightenment. And it is incumbent on them to keep themselves with all their might unalterably pure from unclean deeds, so that, not returning again like a dog to their own vomit, they should again enslave themselves to sin. For faith without works is dead, as works also without faith—for true faith is proved by its works. And we are baptized into the Holy Trinity, for they that are baptized supplicate the Holy Trinity for their fellowship and permanent abode with them. And it is impossible for the three persons not to be present with each other: for the Holy Trinity is undivided. The first Baptism was that of the flood, for the cutting off of sin; the second, that by the sea and the cloud; the third, the Legal—for every unclean thing was purified with water: *Wash your garments, and thus enter into the camp;* the fourth, that of John, which was preparatory, and to lead the baptized to repentance, that they might believe in Christ: *For I baptize with water* (he says), *but he that cometh after me shall bap-*

tize you with the Holy Ghost and with fire. John accordingly purifies by water preparatorily for the Spirit. The fifth is the Baptism of the Lord, who was himself baptized; and he was baptized not as himself seeking purification, but appropriating to himself, as it were, my purification, that he might bruise the heads of the dragons in the water, that he might wash away sin, that he might bury in the water the entire old Adam, that he might sanctify the Baptist, that he might fulfil the Law, that he might reveal the mystery of the Trinity, that he might become our type and example for Baptism. And we ourselves are baptized according to the perfect baptism of the Lord, that, namely, by water and Spirit. Christ is also said to baptize with fire, for in likeness of fiery tongues he poured out the grace of the Spirit, as the Lord himself had said, that *John indeed baptized with water, but you shall be baptized with the Holy Ghost and with fire not many days hence;* or it may mean the punitive baptism of the future fire. Sixth, There is the baptism of repentance and tears, a truly toilsome one. Seventh, There is the baptism of blood and martyrdom, which the Lord himself sanctified as baptism (ἐβαπτίσατο), a baptism so very venerable and blessed, that it is not defiled by second pollutions. The eighth and last baptism is not saving, but is destructive of wickedness (for then wickedness and sin no longer share in the conduct of things), and punishes it without end. The Holy Spirit descended (κατεφοίτησε) on the Lord in a bodily shape, like a dove, to point out the first fruits of our own baptism, and to honour the body, since this, namely, Christ's body, by an apotheosis, is become God; and as respects the dove, it was appointed of old to announce the abatement of the flood. He descended, too, on the Apostles in the likeness of fire: for he is God" (or Divine Θεὸς); "and God" (the Godhead Ὁ Θεὸς) "is devouring fire. The oil employed in the baptism points out our anointing and conversion into the anointed ones (or Christs, Χριστοὺς), even the oil of God promised to us through the Holy Ghost. In reference to this also the dove brought back an olive branch to them that were saved from the flood. John was baptized by placing his hand on the Divine head of his Master; and with his own blood. It is unnecessary to add the baptism that takes place, when the faith of those who have been baptized is testified to by their works: he who comes for baptism in hypocrisy shall be condemned rather than benefited by it."

CHAPTER IV.

JUSTIFICATION OR SALVATION REPRESENTED IN HOLY SCRIPTURE AS RIGHTEOUSNESS OF OR FROM GOD.

§ I. 1. *What has already appeared to be the Scriptural Type of the doctrine of Justification or Salvation will appear still more clearly to be so when seen to be taught in the very portions of Scripture widely supposed to teach a radically different Type.*—It appears from our examination, in the second Chapter of this Book, of the two remarkable Scriptural canons or formulas (Tit. iii. 7, &c., and 1 Cor. vi. 11), that Justification presupposes and involves in itself as a process the two steps of "washing" or "washing of regeneration" and "renewal" or "sanctification." These steps, when combined with the act or acts of Forgiveness and Acquittal from all the penal consequences of sin, through the atonement for sin made by Jesus Christ, the Lamb of God, form Justification or Liberation, equally from the power and guilt of sin, so that all who are thus justified or liberated become heirs of Eternal Life. The same thing appeared from our examination of the passage (Rom. vi. 1, &c.), which treats of Baptism like the two already mentioned, and which winds up with the words: "For he that is dead is freed or justified (δεδικαιωται) from sin." Moreover, there are numerous brief and summary statements of Gospel truth which plainly teach that the meaning of Justification or Salvation is just what I have stated. Thus we read, "Him (that is, Jesus Christ) hath God exalted

with His right hand to be a Prince and a Saviour, to give Repentance unto Israel, and Forgiveness of sins" (Acts v. 31). And again, Paul was commissioned by our Lord to preach unto all "Forgiveness of sins, and inheritance among them that are sanctified by faith, that is in Christ Jesus (*πίστει τῇ εἰς εμέ*," Acts xxvi. 18). The other passages, too, respecting Baptism, already quoted in the second Chapter of this Book, all taught the same Type of doctrine. The conclusion, then, deducible from all the passages just referred to or cited as to the meaning of Justification or Salvation, may be stated as follows:—Justification or Salvation means the condition into which those persons are brought who have repented, who have believed in Jesus Christ, who have been buried with Him in Baptism, who have also risen with Him therein; who have had their sins forgiven through the Atonement for sin made by Christ; and who have entered on a new kind of Life, even a Life of righteousness and holiness, according to Divine Truth. Justification or Salvation involves in it all this; and while it is a state into which a man is brought when he first enters on the Christian Life by Baptism, it is also no less a progressive condition, which is secured by a continuance "in the Faith," or by "living in and by faith of Jesus Christ" (comp. Rom. vi. 1, &c., and viii. 1, &c). It is a condition, too, into which a man could never be brought by the *mere* Law of Moses; because, while on the one hand, for certain important purposes, the *mere* Law proceeded on entirely different principles from those on which the Gospel proceeds; on the other hand, in those very respects in which the mere Law did resemble the Gospel, it was only "a shadow of good things to come," that is, "to come" by the Gospel (*see* Book i. ch. 2). It is by His "one perfect sacrifice and offering of Himself once for all" that Jesus Christ, the High Priest over the House of God after the order of Mel-

chizedeck, "hath perfected for ever them that are sanctified," that is, "sanctified by faith that is in Him."

2. But it is when on turning to other parts of the Apostolic writings, and especially the writings of St Paul, I find full and most explicit statements on this very subject of Justification or Salvation, which, to my mind at least, appear evidently to teach the very same doctrine of Justification or Salvation already set forth in this Statement, although heretofore believed to form the sure foundation of the doctrine of a mere external or imputative Justification or Salvation: it is on seeing this, I say, that I not only feel fortified in holding the ground I have taken up, but bound to hold it so long as it appears to me to be Scriptural. The Scriptural representation of Justification or Salvation now referred to, finds its most complete statement in the Epistle of St Paul to the Romans; and specially in the third chapter of the Epistle: for all the previous part of the Epistle is just a preparation for the grand statement in that Chapter, as all that follows is just the development or illustration of the same Chapter. This representation of Justification or Salvation is made by means of two kinds of language which explain each other. The first of these two kinds of expression represents Justification or Salvation as "Righteousness of God by Faith;" as is done in the first Chapter and seventeenth verse (which is just the text of the Epistle), and again in the third Chapter, twenty-first and other verses. The second of the two kinds of expression represents our subject under its own proper name of a justifying or saving. Following the Apostle's own arrangement in this, perhaps his chief, composition, I shall begin with examining his first mode of presenting the subject—that is, his presentment of it as "Righteousness of God by Faith." And in this examination we will be aided in a remarkable manner by the

Apostle's representation of the subject under the same form of language, in some of his other Epistles, or, in other words, by the parallel "formulas" or "canons" indited by the Holy Ghost through St Paul, to teach us what "Righteousness of God by Faith" exactly means. Thus the parallel "canons" in St Paul's Epistle to the Philippians, Chapter Third, will be of most material service to us: for not only does the Apostle there explain what is meant by "righteousness of God" in a very clear and convincing manner, when his own precise Greek words are looked into; but that explanation will be of unspeakable moment in its bearing on our inquiry into St Paul's meaning, when he treats of Justification or Salvation in express terms, since he palpably makes righteousness of God the equivalent of that in his Epistle to the Galatians. He manifestly does so, inasmuch as he confessedly describes Justification or Salvation in this third Chapter of his Epistle to the Philippians, though never mentioning it by that name.

3. The Apostle declares, in Rom. ch. i. 17, "I am not ashamed of the Gospel of Christ, for it is power of God (δύναμις Θεοῦ) unto salvation," &c. His reason for not being ashamed of the Gospel, and for describing it as God's power (δύναμις Θεοῦ) unto salvation, is stated in these words, 17th verse, "For God's righteousness is revealed in it from faith to faith (ἐκ πίστεως εἰς πίστιν), as it is written: The just by faith shall live." Now here "righteousness of God," or "a righteousness of God," is said in the Gospel to be revealed from faith to faith; even as in chap. iii. 21, this same righteousness is spoken of as having "been manifested, being witnessed by the law and the Prophets." Combining these two statements, it appears from them how this righteousness has been revealed or manifested, viz., in the Gospel: and being aware both of the difficulty

connected with the expression, chap. i. 17, "revealed in it from faith to faith," and of the various explanations given to it, I am inclined to think that the expression is susceptible of a somewhat simple explanation, which the context and the Scriptural usage of terms warrant. Thus when, in chap. i. 17, "righteousness of God" is said "to be revealed in the Gospel," this must be done in that mode which characterizes the Gospel, and is the origin of one descriptive title given to it, viz., "The Faith." The revelation must be made divinely, but by use of such proof and evidence as God supplies, and on which faith rests; and indeed this is expressly referred to in Rom. iii. 21, where the Law and the Prophets are said to testify unto "that righteousness which has been manifested," *i.e.*, manifested in the Gospel. I would understand the words, then, in chap. i. 17, "revealed in it by faith," to mean—is revealed by faith, or by that evidence which the Gospel adduces in its support, and on which it rests its claims to belief. And that πίστις is susceptible of this sense appears from Acts xvii. 31, in which the resurrection of Jesus Christ by Divine power is stated to be the πίστις or proof God hath given for the future judgment by Christ (comp. 1 Pet. i. 21, and Eph. i. 18, &c.) From faith (ἐκ πίστεως) then, in this manner, "righteousness of God is revealed in the Gospel" to faith (εἰς πίστιν), or for reception by faith. I am inclined to think, too, that this interpretation of chap. i. 17, when it is viewed in connexion with its parallel, chap. iii. 21, is rather supported than weakened by one circumstance which should be noted. For it has been said (*see* Bengel on the passage) that the first "from faith (ἐκ πίστεως)," in chap. i. 17, must be understood in the same sense with the second which occurs in the quotation from Habakkuk—"the just man by faith (ἐκ πίστεως) shall live." However this latter may be

viewed only as a particular example of testimony borne by a prophet to the great and prominent characteristic of the Gospel—a particular example of that testimony "which the whole Law and Prophets" bore to it (chap. iii. 21). When viewed in this light we are not necessitated to connect the first "from faith (ἐκ πίστεως)," with "righteousness of God (δικαιοσύνης Θεοῦ)" (a connexion which the very drift of the passage does not by any means suggest; the one thus suggested being rather with ἀποκαλύπτεται) merely because immediately afterwards we read, "the just man by faith (ἐκ πίστεος) shall live." For this latter now becomes an instance of the way in which, by a testimony borne unto it—a testimony borne by the whole Law and Prophets, as well as other sources —"a righteousness of God in the Gospel is revealed from faith (or by evidence) to be received again into faith."

4. As the removal of all doubt as to the correct understanding of that portion of St Paul's "Text," or "Keynote" to his Epistle to the Romans, is of the last importance, I shall adduce at this very point the interpretations of it by Chrysostom and Augustine. Chrysostom, in his Second Homily on the Epistle to the Romans, and in the sixth paragraph of the Homily, speaks thus:—

"*For righteousness of God is revealed in it from faith to faith, as it is written: The just by faith shall live.* Whoever, accordingly, has become just shall live, not only according (κατὰ) to the present, but according (κατὰ) to the future life. Not only this much however, but he indicates parabolically (αἰνίττεται) another thing along with this, namely, the brightness and splendour of such a life as this. For since there is such a thing as being saved with shame: as in the case of many of those who, being freed by royal clemency from punishment, are saved; in order that no one, understanding the matter in this light, should think shame of Salvation, he has added, *And righteousness*, not your own righteousness, but God's, indicating thereby both its richness and its easiness.

For you do not secure it by sweat and labours, but you receive it as a gift (δωρεᾶς) from above, bringing only one thing of your own, viz., the believing (τὸ πίστευσαι). Therefore, since the statement appeared to be incredible, that the adulterous and effeminate, the digger up of graves and spies, should not only be all at once freed from punishment, but should also become just, and that too with a justice from heaven, he confirms the statement (πιστοῦται τὸν λόγον) from the Old Testament. And first indeed, by a short phrase, he discloses a boundless sea to any one competent to contemplate it. For saying, *From Faith to Faith*, he sent his hearer to those dispensations of God made under the Old Covenant which, when writing to the Hebrews, he narrates with the greatest wisdom, and shows that even then both the just and the sinful were justified in this way; for which purpose he recited the cases both of Rahab and Abraham. And afterwards, having as yet only indicated this present point (for he was indeed hastening to another subject of contemplation, that also pressed for consideration), he confirms his statement in a second way from the Prophets, and adduces Habakkuk crying and saying, That no one could live the Life Eternal in any other way than by Faith. *For the just*, says he, *shall live by faith*, speaking in these words of the future life. For since the things which God graciously bestows transcend all thought, therefore is there a necessity for faith. But the conceited, and contemptuous, and vapouring man brings nothing to a completely successful issue. Let the heretics hearken to the spiritual voice. For the following is the nature of mere rationalism (τῶν λογισμῶν): for it is like some labyrinth or perplexed riddles (γρῖφοις), having no end anywhere, nor does it permit the rational understanding (τὸν λογισμὸν) to stand upon the rock, since it takes its origin from mere vapouring (ἀλαζονείας). For such persons thinking shame at the reception of faith, and at appearing ignorant of heavenly things, they cast themselves headlong into the dusty clouds (κονιορτὸν) of innumerable rationalizings (μυρίων λογισμῶν). Is it so then, that you become pitiable, unhappy, and deserving tearful commiseration when unable to answer how the earth was made, or the heavens? but, need I mention heaven or earth? You are not ashamed of ignorance when the question is, how you were born, nourished, and grew: but if there be any discussion about the Only-Begotten, will you cast yourself into the pit of destruction through shame, because you think it unworthy

of yourself not to know everything? But it is contentiousness rather that is unworthy, and an unseasonable inquisitiveness. But why need I speak about the dogmas (περὶ δογμάτων)? For we can be freed by no other means whatever from the evil of this life itself, than by the Faith (διὰ τῆς πίστεως). For so all in former times became illustrious, as Abraham, as Isaac, as Jacob; and so were even harlots saved, both she in the Old Testament, and she in the New. For, says he, *By faith the harlot Rahab did not perish with the unbelieving, when she had received the spies.*"

The passage from Augustine's Works that comes to be cited next is the Eleventh Chapter of his Tract, "De Spiritu et Litera." It runs thus:—

"Which consideration makes a man pious, for piety is true wisdom: I call that piety which the Greeks call God-worshipping (Θεοσέβεια): this is indeed the very thing commended when a man is addressed, as in the book of Job, *Behold piety is wisdom* (Job xxviii. 28). Moreover, if Θεοσέβεια be interpreted according to the meaning of its roots expressed in Latin, it should be called the worship of God (*Dei cultus*), which chiefly consists in this that the soul should not be ungrateful to God. Wherefore, in the most true and peculiar sacrifice,[1] we are admonished to give thanks to the Lord our God. But the soul will be ungrateful, if it shall attribute to itself what comes to it from God, and particularly in the case of righteousness (*justitiam*); by whose works she becomes puffed up as if they were her own property, and as if they were obtained for herself by her herself: not in the same vulgar manner, indeed, as in the case of wealth, or personal beauty, or eloquence, or such other things, whether external or internal, whether goods of the body or of the mind, which even wicked men are wont to possess, but as if by things, which are properly the goods of good men, and such as men may wisely take pride in. Even some great men, having been driven away by this vice from the enduring ground of the Divine power and fulness (*a divinæ stabilitate substantiæ*), have floated into the disgrace of idolatry. Wherefore, the same Apostle in that very Epistle, in which he strenuously defends grace, where he had called himself a debtor to Greeks and Barbarians, to wise and foolish, and says that he was

[1] The Eucharist, I believe.

accordingly ready, as far as in him lay, to preach the Gospel even to those who might be at Rome: *For I am not ashamed*, he says, *of the Gospel; for it is God's power unto salvation to every one that believeth, first to the Jew, and also to the Greek. For God's righteousness is revealed in it from faith to faith, as it is written, But the just man by faith lives* (*vivit*). This is the righteousness of God which, having been kept under a veil in the Old Testament, was revealed in the New, and is called Righteousness of God on this account, because God makes men just by imparting it; just as *Salvation is the Lord's* (Ps. vi. 9), by which the Lord makes men safe. And this is the Faith from which and into which it is revealed, namely, from the faith of those who announce it, into the faith of those who obey it, by which faith of Jesus Christ, that is, which Christ has conferred upon us, we believe that it comes from God to us, and that it will be the larger according as we live more righteously; wherefore, we give thanks to him out of that piety with which alone he ought to be worshipped."

5. There are a number of passages in which this δικαιοσύνη Θεοῦ is spoken of and described, and the analysis of which clearly indicates its import. But as a preliminary step to the examination of these, there are one or two observations that occur to be made. Thus, when in Rom. 1. 16 the Gospel is declared to be Power, or a Power (δύναμις anarthrous) of God unto salvation, does this suggest anything as to the mode in which the righteousness of God (δικαιοσύνη Θεοῦ), mentioned in the 17th verse, should be understood? The Gospel is described as Divine Power; and when straightway the Apostle proceeds to explain this by adding, "for righteousness of God, in it is revealed," are we not thereby led to understand, that in this "righteousness of God" resides also that "Power of God," by which the Gospel is characterised? And if that "Divine Power" be an exertion of Divine Energy (ἐνέργεια, comp. Phil. ii. 12, 13, Eph. i. 18–20, Col. ii. 12, 13), acting in and upon man, as to a certain extent it must be, for his salvation; then does it appear that this "righteousness of God" must

at least, in so far, be the form in which the Divine Power manifests its working within the faithful. To what extent this view of the matter must be carried I leave for consideration in the sequel, and only indicate the subject here so far as it seems evidently to be suggested by the passage under examination. But this view of the character of "righteousness of God" is corroborated by the consideration that the term righteousness (*δικαιοσύνη*) belongs to a class of words which denote moral habits in man.[1] Of this *ἁγιοσύνη σωφροσύνη*, &c., are examples, and that the very words *δικαιοσύνη Θεοῦ* are employed in Scripture in the sense of a moral habit, a righteousness dwelling in man, appears from Matt. v. 33 ; comp. Rom. xix. 17. And, indeed, that the Gospel is the means of producing a righteousness which becomes inherent in man, a thing which Law could not do,—neither the Mosaic Law, nor Law in any form—and that this is a righteousness of God, inasmuch as it is produced by his quickening Power, appears plainly from many passages. In Gal. iii. 21, we read, "For had a law been given which was able to make alive, then truly would righteousness have been by law." Here it is affirmed, that if a law able to make alive could have been given, then should righteousness have been by law; but such the Apostle intimates was not in the power of law ; and as, on the other hand, this is in the power of the Gospel, therefore doth righteousness come by it: through it men are quickened, made new creatures after the image of God, in righteousness and holiness of the truth (comp. Gal. v. 3–6, Rom. viii. 1–4). And this may be called "a righteousness of God," seeing that it springs from his quickening and renovating power, by which also it is continued and increased (Phil. ii. 12, 13).

6. But I will proceed with a closer examination of some

[1] *See* Whately's Essays : Second Series, p. 246.

of the passages in which this "righteousness of God" is described, and the first which I will take up is Rom. iii. 22. Here it is described as "a righteousness of God through faith of Jesus Christ, in (or within) all, and upon all the believing (*Δικαιοσύνη Θεοῦ διὰ πίστεως, Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας*)." That *εἰς* is susceptible of the meaning in, into, or within, must be allowed (*see* Liddell and Scott), and it is thus rendered in many passages of the authorized version (Rom. vi. 2, &c.) Wiclif, I observe, has rendered it "into," in this passage. Bengel is the only commentator I have met with, however, who has translated the *εἰς* in this verse by "in," in the sense of its being a righteousness poured into vessels. But at the same time he endeavours to show that the "into all (*εἰς πάντας*)" refers to the Jews, and the "upon all (*ἐπὶ πάντας*)" to the Gentiles, so as to account for the peculiar form of expression here employed. But attention to the circumstance that the Apostle is here reasoning upon the understanding that all, Jew and Gentile alike, need this righteousness, and that "there is no difference between them, for all have sinned, and come short of the glory of God," will show that there is no room, in this verse at least, for such nice distinctions. Neither, I think, is there any need for it in order to bring out a most forcible and beautiful meaning from the words, "into all and upon all (*εἰς πάντας καὶ ἐπὶ πάντας*)." For there is recorded in Matt. ix. 17, Mark ii. 22, Luke v. 37, and with most evident carefulness by each of the Evangelists, a conversation of our Lord with some of the disciples of John, and with certain Pharisees, containing a prediction of what changes should be produced on the religious services of men under the Gospel dispensation, which sheds a light on my subject, the least valuable part of which is the grammatical, important though that be. In the passages which record this conver-

sation, we find that in speaking of the wine, it is described as being poured "into the bottles (εἰς τοὺς ἀσκούς)," and of the cloth as being sewed "upon the garment (ἐπὶ ἱμάτιον)" (Luke v. 36). The force of the "into (εἰς)," and "upon (ἐπὶ)," is here most beautifully illustrated; and when it is considered what subject our Lord was describing when he uttered the saying or parable just quoted, when it is borne in mind what by wine on the one hand is symbolized, and what by a garment on the other, then I think that the full meaning of "the righteousness of God" must appear. It can be nothing else than that righteousness of God spoken of in Matt. vi. 33, and Rom. xiv. 17; that righteousness of God within and upon the subjects of the kingdom of God; that righteousness of God required in that kingdom which is within man, and the least subject of which is greater than John the Baptist; that righteousness of God, exceeding the boasted formal righteousness of the Scribes and Pharisees, and without which no man can enter the kingdom of God (Matt. v. 20).[1]

[1] Rom. iii. 22 : δικαιοσύνη δὲ Θεοῦ διά πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας. The true force of this passage was first shown by the Rev. J. T. Goodsir, in a privately printed "Statement laid before a Committee of the Presbytery of St Andrews" (Edinburgh, 1850), p. 61. "There is recorded in Matt. ix. 17, Mark ii. 22, Luke v. 37, and with most evident carefulness by each of the Evangelists, a conversation of our Lord with some of the disciples of John and with certain Pharisees, containing a prediction of what changes would be produced on the religious services of men under the gospel dispensation, which sheds a light on my subject, the least valuable part of which is the grammatical, important though that be. In the passages which record this conversation, we find that, in speaking of the wine, it is described as being poured εἰς τοὺς ἀσκούς, and of the cloth as being sewed ἐπὶ ἱμάτιον (Luke v. 36). The force of the εἰς and ἐπὶ is here most beautifully illustrated; and when it is considered what subject our Lord was describing when he uttered the saying or parable just quoted—when it is borne in mind what by *wine*, on the one hand, is symbolized, and what by a *garment* on the other, then I think that the full meaning of the

§ II. 7. *Justification or Salvation described as a Righteousness of God, in Philippians* iii. 8, &c.—The next passage to which I would advert occurs in Phil. iii. I may extract the verses to which I refer, commencing with the 7th,—"But what things were gain to me, these I have counted loss for The Christ. But doubtless I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have lost all things, and count them to be dung that I may gain Christ, and be found in him, not having mine own righteousness, that which is from Law, but that which is through Faith of Christ, that righteousness which is from God by the Faith

δικαιοσύνη Θεοῦ must appear. It can be nothing else than that righteousness of God spoken of in Matt. vi. 33, and Rom. xiv. 17; that righteousness of God *within* and *upon* the subjects of the kingdom of God; that righteousness of God required in that kingdom which is within man, and the least subject of which is greater than John the Baptist; the righteousness of God exceeding the boasted righteousness of Scribes and Pharisees, and without which 'no man can enter into the kingdom of God' (Matt. v. 20)." It is worthy of remark that the ideas of superposition and infusion are often interchanged in speaking of the gifts of the Spirit. Thus in Isa. xlii. 1, we have: נתתי רוחי עליו "I have *given* or *put* my spirit upon him;" and xliv. 3: אצק רוחי על זרעך, "I will *pour* my spirit upon thy seed;" and that these ideas run into one another is shown by a preposition על "upon," which is used in both passages, whereas we have in Ezek. xxxvi. 27: ואת רוחי אתן בקרבכם, "I will *put* my spirit *within* you." Indeed, J. Grimm has shown, in the "Transactions of the Royal Academy of Berlin," for 1848, that the idea of *giving* in general is often intimately connected with that of *pouring*. Thus *schenken* means to "pour out," as well as "to make a present;" and our word "give," *geben*, is traceable to the same origin as χέω = χέFω, "to pour forth." The Greek idea of inspiration was also mixed up of the two notions external taction and internal filling: com. Æschyl. Suppl. 43: ἐξ ἐπιπνοίας Ζηνὸς ἔφαψιν with Prom. 874: ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον, and Pind. Ol. v. viii. 70: ἐνέπνευσεν μένος γήραος ἀντίπαλον. In the New Testament, the constant occurrence of the phrase "full of the Holy Ghost" (πλήρης πνεύματος ἁγίου), points rather to the latter mode of viewing an inspired gift.—*Donaldson's* "*Christian Orthodoxy*," p. 12.

(viz., which is in Christ Jesus, or which is of Christ Jesus), for knowing him and the power of his resurrection, and the fellowship of his sufferings; I being conformed to his death, if by any means I might attain unto the resurrection which is from the dead." In the preceding part of the chapter from which this passage is taken, Paul had been warning the Philippians against the Judaizing teachers. He had also shown how the believers in Jesus Christ were the true circumcision; and had described all the legal and fleshly advantages which, as a Jew, he had enjoyed,[1] but which, as being merely legal and fleshly, he

[1] Not to encumber the text, I insert in this note an analysis of the preceding context in which the Apostle treats of the Law. As we read in the 1st verse, the Apostle called on the Philippians "to rejoice (*χαίρειν*) in the Lord;" and thus proceeds in the 2d, "*βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.*" From this, one thing at once appears, viz., that Paul was here warning the Philippians against the Judaizing zealots. His subject in this respect is the same with that discussed in Col. ii. and other places. Part of the reason assigned in the 3d verse for bewaring of the *κατατομήν* is "*ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ.*" In Col. ii. we have a full explanation of the sense in which Christians are the circumcision, for it is there said in the 11th verse, "in whom also (*i.e.*, in Christ) ye are circumcised with the circumcision made without hands, in putting off the body of the sins of flesh by the circumcision of Christ." He also shows how this "*ἀπεκδύσις τοῦ σῶματος τῶν ἁμαρτιῶν τῆς σαρκὸς*," takes place in Baptism, or in that process symbolized by Baptism, wherein is also symbolized the rising into a new life. And to see what is actually meant by this "putting off the body of the sins of the flesh," what is said in Col. iii. must be carefully marked, for it is there enjoined, "*ἀπεκδύσασθαι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ; καὶ ἐνδυσάσθαι τὸν νεὸν τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν.*" The Apostle not only says "we are the circumcision," using language which may be explained as above; but he also adds in the same 3d verse various peculiar features in the character of the true circumcision, which, when aright elucidated, show his language to be the most expressive that could possibly be employed. Thus he says, "we are the circumcision *οἱ Πνεύματι Θεῷ* (it is Θεῷ in the *textus receptas*, but Θεοῦ in the text of Scholz) *λατρεύοντες.*" Now, let this be compared with our Lord's words to the Samaritan

had rejected when he became enrolled among the "true circumcision, who worship God in the Spirit, who glory (*καυχώμενοι*) in Christ Jesus, and have no confidence in the Flesh." To this subject he returns in the passage now to

woman at Jacob's well (John iv. 22–24), or with Rom. xii. 1, &c., or Eph. ii. 22, &c., or 1 Pet. ii. 4, &c.; and then must the spiritual depth and comprehensiveness, no less than the great beauty of this part of the description, appear. But the Apostle still further adds, as descriptive of the true circumcision, "*καί καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.*" What is meant here by *καυχώμενοι ἐν Χριστῷ Ἰησοῦ* appears from 1 Cor. i., where, after having described in the 30th verse what Jesus Christ is made from God to such as are in him, he says, in the 31st, this is done, "*ἵνα καθὼς γέγραπται· Ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.*" And that what is meant by the *σάρξ*, in which the true circumcision trusted not, is human nature viewed merely with its own powers and strength, and apart from that strength and Salvation to be found in the Lord, and in the gift of his Holy Spirit, appears, from the manner in which Paul employs the word, as in 1 Cor. i. 29, compared with the preceding verses; so also in Rom. iii. 20. But that this is his meaning will clearly appear from this very 3d verse itself, which is under examination, if that reading of Scholz referred to above be a correct one. For in this case, when we read, "we are the circumcision who worship in the Spirit of God, and glory in Christ Jesus, and put no confidence in the Flesh;" then the antithesis between the Spirit and the Flesh—between that Spirit who quickens humanity and that mere humanity which in itself is weak (Rom. viii. 3), at once appears.

But the Apostle enables us to understand what he here really meant by *σὰρξ*, for he continues thus to speak in the 4th verse, "*καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σάρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον.*" To illustrate and prove this affirmation, he proceeds in the 5th and 6th verses to enumerate the various advantages and privileges which he had enjoyed as a "Hebrew of the Hebrews" under The Law. And as he selects these very things in this so important passage, for the purpose of showing from them what he meant by Flesh, and trusting in the Flesh, nothing, I think, can confirm more than this does the correctness of that view given of the Law in Section II. For as I there stated, and assigned appropriate proofs for the statement, that the mere Law appealed to the Flesh, or human nature as it is in itself, so here I find the Apostle affirming, that if any one had grounds for trusting in the flesh, he had such grounds; and not only so, for he proceeds in proof and illustration of this affirmation, to enumerate his legal privileges and advantages enjoyed

be examined, after having stated in the 4th, 5th, and 6th verses what reasons he, as much or more than other men had as a "Hebrew of the Hebrews," and living under The Law, "for trusting in the Flesh." At the 7th verse he

under the Law. This passage of itself, then, incontrovertibly proves the Apostle's opinion of The Law, an opinion which many other passages of his own Epistles farther illustrate and confirm. This opinion is, that The Law appeals to the flesh, and that its privileges and advantages were fleshly.

But I would briefly analyze the 5th and 6th verses. The first of those reasons which are enumerated in the 5th and 6th verses, as grounds on the strength of which "he, if any man, might trust in the Flesh," is "*περιτομῇ ὀκταήμερος.*" Already in the 3d verse had he shown who were really the circumcision; and this true circumcision he describes in Col. ii. 11 as being "made without hands," in contradistinction to that fleshly circumcision made with hands under the law. The next thing he mentions is his descent, "*ἐκ γένους Ἰσραὴλ, φυλῆς Βενϊαμὶν, Ἑβραῖος ἐξ Ἑβραίων,*" in which assuredly a purely fleshly or human advantage is described. Paul, too, it was who, most fully of all the Apostles, showed how among the "circumcision made without hands," and in that "one new man" which Christ died and rose again to create, there is neither Jew nor Gentile, bond nor free (Col. iii., Eph. ii.) The next thing he mentions is, "*κατὰ νομόν Φαρισαῖος.*" If one reflects on the whole character and conduct of the Pharisaic sect, on the extreme lengths to which they carried out the idea of Law, and on the endless minuteness with which they applied it, while subjecting everything to the most formal and precise regulations—reflecting on this, I say, there cannot fail to appear the greatest force and comprehensiveness in the Apostle's words. Respecting Law (*κατὰ νομόν*), he had been a Pharisee, resting not content with what was written in The Law, but being zealous for all the traditions of the Fathers (Gal. i. 14). But still, it had been mere law on which his thoughts had dwelt, the relation of which to humanity he has powerfully described (Rom. vii., viii. 1, *κ.τ.λ.*, Gal. iii). Alongside of this he next places *κατὰ ζῆλον διώκων ἐκκλησίαν.*" How directly the Apostle himself has traced this part of his conduct to the ignorance and pride of his Flesh, his own words (in Tim. i. 13) will show. It had gained him honour and advantage, while still trusting in the Flesh, zealous about Law, "destroying The Faith" (Gal. i. 23), and persecuting the "Church, the pillar and ground of The Truth" (1 Tim. i. 15); but afterwards none more directly than he traced such conduct to that Flesh which can never glory before God. The last thing he enumerates is "*κατὰ δικαιοσύνην*

says, "what things were gain to me, these I counted loss for the sake of the Messiah (*διὰ τόν Χριστὸν*)." For the sake of The Christ (The Messiah) I count as loss whatsoever things were gain to me. These legal privileges and advan-

τὴν ἐν νόμῳ γενόμενος ἄμεμπτος." But upon this, so important in its bearing upon what follows, I would make some more detailed remarks than I have offered on the preceding particulars.

From the whole strain of the passage it is evident that the Apostle is describing his privileges and advantages enjoyed as an Israelite under The Law. In Acts xiii. 39 occurs the expression, "*ἐν τῷ νόμῳ Μωϋσέως*," as one part of a contrast, the other part of which is, "*ἐν τούτῳ* (*i.e.*, *ἐν Χριστῷ Ἰησοῦ*)." This shows in what sense the words *ἐν νόμῳ* (in Phil. iii. 6) are to be understood. And, as has been remarked a little way above, the greatest force and comprehensiveness of meaning is conveyed by the employment of the expression *ἐν νόμῳ*, rather than *ἐν τῷ νόμῳ*, or *ἐν τῷ νόμῷ Μωϋσέως*. For by expressing himself in such an indefinite form, a meaning of this kind and extent is conveyed. "I have had the opportunity of trying Law, and of practising that righteousness which is, by Works of Law, under the most favourable circumstances, because I have lived under The Law of Moses, by which Law was applied in the most definite and explicit form." But then, What is this "*δικαιοσύνη ἡ ἐν νόμῳ*," respecting which Paul says he was "*ἄμεμπτος*?" Now, to have a complete view of it, it must be considered as that possessed by one who, like Paul, had a right to share in all the benefits believed to flow from the annual atonements and the other great institutions of The Law, which so expressively foreshadowed the true *ἱλασμός* and *ἱλαστήριον*, viz., Jesus Christ. This is a most important element in the condition of the Jew, which should ever be borne in mind, in order to view aright his position, and one which it is almost essential to remember, in order to contemplate aright both the parallelism and the contrast which exist between the conditions of those who are respectively *ἐν νόμῳ* and *ἐν Χριστῷ*. I point it out here; and before concluding this paragraph shall further notice it. For I again ask, What other elements are to be considered as existing in this *δικαιοσύνη ἐν νόμῳ*? Now there are certainly to be recognized in it the elements of obedience to the moral requirements of The Law, as well as an obedience to its ceremonial requirements. This, I think, clearly appears from the words of the Pharisee whom our Lord in the beautiful parable (Luke xviii.) places as the representative of those who esteemed themselves righteous. The same thing appears also from the whole strain of Matt. xv., xxiii., and Mark vii., in which our Lord reproves those who insisted upon the mere

tages which, at the best, were only fleshly, would have been loss unto him (whatever temporal and worldly advantages they might have brought) had he remained in them rather than been brought into that Christ "who came to fulfil The Law and the Prophets," and who is thus described, "For Law's end is Christ, for righteousness to every one that believeth. (*Τέλος γὰρ νόμου Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι*") Rom. x. 4). Apart from The Messiah, The Law and all Legal privileges must have been utterly unsubstantial and valueless; indeed, if adhered to in preference to The Messiah, they must have been a source of loss; therefore Paul rejected them "for the sake of the Christ (*διὰ τὸν Χριστὸν*)."

ceremonial parts of The Law, and either overlooked, or made of none effect, the weightier matters, but respecting the whole of which he laid down this rule (Matt. xxiii. 23), "These ought ye to have done, and not to leave the others undone." And how is this righteousness described? It is spoken of as (Phil. iii. 9) "*ἐμὴν δικαιοσύνην τὴν ἐκ νόμου;*" as (Rom. ix. 32) "*οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων νόμου;*" as (Rom. x. 3) "*τὴν ἰδίαν δικαιοσύνην.*" Such expressions as these evidently describe that righteousness which is according to Law as being a man's own, as wrought out by his own strength, and as accordingly being fleshly. And respecting this righteousness, so far as it was supposed to flow from an observance of the ceremonial enactments of The Law, we have a particular account in the Epistle to the Hebrews. In chapter ix. of that Epistle we read, at the 9th verse, "that the first Tabernacle was a figure (*παραβολὴ*) for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and carnal ordinances (*δικαιώμασι σαρκὸς*), imposed on them until the time of reformation." Then follows an account of the coming and work of Christ, as in the 13th and 14th verses, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve (*λατρεύειν*) the living God?" Let this be compared with the description given in Phil. iii. 3 of the true circumcision. But finally, in the remainder of Hebrews ix., and also in chapter x., that place is described which the great annual

8. But the Apostle proceeds in the 8th verse, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." This should be carefully noted; because, while here entering on the fuller description of the second of the two subjects he is contrasting, the Apostle places first this "excellency of the knowledge of Christ Jesus his Lord," for the sake of which he counted all things loss; and because he returns to it again in the 9th verse. And its importance still more clearly appears when we advert to the manner in which the Apostle elsewhere speaks respecting Christ Jesus as the fountain of all true religious knowledge; and this, too, in places where, as in the passage under examination, his object is to warn Gentile converts against the attempts of Judaizing teachers; and not less against all false and baseless religious knowledge. Thus he says, in Col. ii. 3, "In whom are hid all the treasures of wisdom and knowledge;" and upon this he rests a warning (verse 4), against any who should "beguile them with enticing words." He calls upon them, verse 6: "As therefore ye have received The Christ, Jesus The Lord (τὸν Χριστὸν Ἰησοῦν τὸν Κύριον), so walk ye in him: rooted and built up in him, and stablished in The Faith (ἐν τῇ πίστει), as ye have been taught, abounding therein with thanksgiving." With reference apparently to Gnostic theories as much as Jewish traditions (verse 8), and to warn them against such things, he says (verses 9, 10), "For in him dwells the whole fulness of the Godhead bodily, and ye are complete (filled πεπληρωμένοι) in him, who is the head of all principality and power." But with direct reference to The Law, he shows,

atonements under The Law held as a σκιὰ, which could not make the comers thereunto perfect; and as it was shown how they were substantiated in Jesus Christ, the Great High Priest, "who, by one offering, hath perfected for ever them that are sanctified."

in verses 11–13, how they had been circumcised in Christ, adducing Baptism as the proof and illustration of this, and as that in which circumcision was substantiated. In the 14th verse he also shows how Christ had blotted out, and had taken away, nailing to His cross "the handwriting of ordinances (*χειρόγραφον τοῖς δόγμασιν*)," which was against us, which was contrary to us; *i.e.*, which was contrary to the Jews themselves, inasmuch as it was "the ministration of death," or "the ministration of condemnation;" and gave way to "the ministration of the spirit," or "the ministration of righteousness;" and which was also contrary to the Gentiles, inasmuch as it formed the "middle wall of partition" between them and the Israelites; and of this it is said that Jesus has "abolished the enmity in his flesh, the law of commandments contained in ordinances (*τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι*) for to make in himself one new man, so making peace" (comp. 2 Cor. iii., Gal. iii., Eph. ii.) Finally, he shows in the 15th verse how Christ, having spoiled principalities and powers, made a show of them openly, triumphing over them in the cross, having thus attained to be The Head over all principality and power, even Head over all things for his Body the Church, which is his Fulness (comp. Col. ii. 10, 19; Eph. i. 22, 23). And upon this he founds the statement (verses 16, 17, &c.), "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of Sabbaths; which are a shadow of things to come; but the body is of Christ," &c. In such parallel statements as I have been examining is fully disclosed what Paul means by "the excellency of the knowledge of Christ Jesus my Lord." And while this in its full sense comprehends within it a knowledge of what is termed the mystery of God, or the Christian Dispensation, as the fulfilment of The Law, it also comprehends within it a knowledge,

gained practically and through the enjoyment of them, of the various benefits and privileges provided in that Dispensation. In both these respects this knowledge may be called ὑπερέχον, for "in Christ all the treasures of wisdom and knowledge are hid," and "in him dwells all the Fulness of the Godhead bodily;" so that "in him ye are complete." It was for the sake of this, whereof The Law only had the μόρφωσις, that Paul esteemed all things as loss; and accordingly he says (verse 8), "on account of whom I have lost all things, and count them but dung, that I may win Christ." Now the expression "that I may win Christ," is evidently here employed in contrast with what he had already said of losing all things "on account of Christ." All that he had rejected and lost, he felt confident, would be amply recompensed to him (ἐὰν Χριστὸν κερδήσῃ) if he could gain, appropriate, or possess Christ. That such is the force of the words appears from Matt. xvi. 26, Mark viii. 36, "if he should gain the whole world (ἐὰν τὸν κόσμον ὅλον κερδήσῃ); with which may be compared Matt. xxv. 20, 22; 1 Cor. ix, 19, 20. And in what sense Christ is to be gained, so that the man who thus appropriates him shall be amply recompensed for the loss of all else, appears from such passages as 1 Cor. i. 24, in which it is said, "Christ, God's power and God's wisdom to them that are called, both Jews and Greeks" (comp. verse 30). Of Christ, too, Paul says (Col. i. 27), "which is Christ in you the hope of the glory (ἡ ἐλπὶς τῆς δόξης)." If, then, Christ should be gained thus, and to such ends as these, it is evident how all loss would be amply recompensed. And that it was in such a manner and for such purposes Paul sought to appropriate Christ as the fountain of all true wealth and profit, appears both from the style in which he continues to speak in this passage, and from what he declares, in verse 11, to be his great end;

as also again in the 14th verse, "I press towards the mark for the prize of the high calling of God in Christ Jesus."

9. But the Apostle proceeds to explain himself, for he not only says that his object was "that I may win Christ," but also that "I may be found in Him." And in like manner, as with the expressions, already examined, would I now inquire what is said elsewhere about being "in Christ;" and this because I always find that by parallel canons the full and the exact meaning of expressions is best brought out. There is a wonderful self-evolving harmony in the statements of the inspired writers, which it needs only a careful observation and comparison of them to perceive. And respecting this expression, "in Christ," I remark, that the language employed to describe the meaning and nature of Baptism, that initiatory Christian institution, sheds much light upon it. For Baptism is said to be done "in (ἐπὶ) the name of Christ" (Acts ii. 39); it is said to be "into (εἰς) Christ Jesus," or "baptism into (εἰς) his death" (Rom. vi. 3); while, in connexion with this, we read at the 7th verse, "For he that is dead is justified from sin" (comp. Col. ii. 12, 13). It is also thus spoken of (Gal. iii. 27, 28), "For as many of you as have been baptized into (εἰς) Christ have put on (ἐνεδύσασθε) Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Even the initiatory rite of Baptism then symbolizes what is meant by being in Christ, and most significantly represents by what moral and spiritual transactions, and to the enjoyment of what benefits we are brought into Christ (*see* Book II. Chapter ii.) And in exact harmony with this are all other passages, in which are described the condition and privileges of such as are *in Christ*. Thus, in Eph. i. 7, and also in Col. i. 14, we read, "in whom (*i.e.*, in Christ Jesus)

we have redemption through his blood, the forgiveness of sins." In Rom. viii. 1 we read, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit." The New Covenant blessing of freedom from condemnation and forgiveness of sins is enjoyed by all who are in Christ Jesus; while such as are in him walk not after the Flesh, but after the Spirit; are new creatures (*i.e.*, have faith working by love); and are walking in accordance with those Laws of God which have been put into their hearts, and written on their minds (comp. Gal. v. 6, vi. 15, 2 Cor. iii., Jer. xxxii. 32, Heb. x.)

10. But this is just what the Apostle says in the remainder of the 9th verse, which thus runs: "And that I may be found in him, not having my own righteousness which is from law, but that which is through faith of Christ, the righteousness from God by the faith." What the Apostle means by his own righteousness from Law I have already endeavoured to show (*see* Book I. Chapter ii. Sec. 5). And that "righteousness of God which is through faith of Jesus Christ," I have also in part described while examining the account in Rom. iii. 22, of "Righteousness of God through faith of Christ into and upon all that believe." That it is the same kind of righteousness that is spoken of both in Rom. iii. 22, and in Phil. iii. 9, will, I think, hardly be questioned; and in the latter of these two passages it is so described as to be presented in a most instructive point of view. For here it is not only contrasted with that which is "from law;" and it is not only said to be through faith of Christ, but it is emphatically described as being "from God by the faith (ἐκ Θεοῦ ἐπὶ τῇ πίστει)." This now fully explains why it is styled "a righteousness of God apart from Law;" for it comes not from Law which "cannot quicken,"

which teacheth the "knowledge of sin," but "is weak through Flesh;" but it is bestowed by God, and derived from him "through faith of Jesus Christ within all and upon all the believing." And this is not the only passage in which this "righteousness of God" is thus described as being "from (ἐκ Θεοῦ or ἀπὸ Θεοῦ)." For in 1 Cor. i. 30, Jesus Christ is declared to become unto such as are in him "wisdom from God (ἀπὸ Θεοῦ), and righteousness, and holiness, and redemption." And in that every way remarkable passage—remarkable from its immediate connexion, as well as from the tenor of the preceding part of the Epistle in which it occurs—I refer to 2 Cor. v. 17, we find this general formula, "so that if any one is in Christ Jesus, he is a new creature, the old things are passed away, behold the whole is become new. And the whole is from God (ἐκ τοῦ Θεοῦ), who has reconciled us unto himself by Christ Jesus." All things under the Gospel are here said to be "from God, ἐκ Θεοῦ;" and this is spoken in reference to that "new creature," or "new man," who, as we know, is "created after God (in God's likeness) in righteousness and holiness of the truth (τῆς ἀληθείας)."

11. As in Rom. iii. 22, this righteousness is said to be "through faith of Jesus Christ within all and upon all who believe (τοὺς πιστεύοντας);" so here it is said to be "through faith of Christ, or from God by the Faith (ἐπὶ τῇ πίστει)." These various expressions ought not assuredly to be carelessly and indiscriminately classed together, as if each of them did not convey a nice and most critically accurate shade of meaning. For my own part, I feel firmly convinced, my conviction becoming always the deeper the more curiously and carefully I look into them, that there is the nicest and most accurate conveyance of its own peculiar meaning by each of them. In the Latin Translations these niceties of language seem first to have disappeared from the impossibility of their

being rendered adequately into that tongue. But looking at the original, they at once strike the eye; and still more firmly arrest the attention, as they are carefully observed. For while, in one sense, they may be called nice, in another they are most important by reason of their expressiveness, and of the full and weighty meaning they convey. Thus the expression, "through faith of Christ (*διὰ πίστεως Ἰησοῦ Χριστοῦ*)," occurring in Rom. iii. 22, Gal. ii. 16, Phil. iii. 9, and that in contradistinction to Law, or The Law, evidently means The Gospel, or The Faith, which Jesus Christ has taught, and enjoins on the belief of men. And what thus appears from the contrast presented between "Law, or The Law," and another subject, called "Faith of Jesus Christ," becomes as evident, from the Apostle's immediately adding, in Rom. iii. 22, "them that believe (*τοὺς πίστεύοντας*)," and in Gal. ii. 16, "and even we have believed in Christ Jesus (*εἰς Χριστὸν Ἰησοῦν*)." For thereby it is clearly intimated that the belief in the individual or individuals, is necessary in order to their receiving this righteousness of God, which comes not from Law, but through "Faith of Jesus Christ." And the same thing may be discerned in the passage now under examination; for while "the righteousness" Paul sought to have is said to come not from Law, but through Faith of Jesus Christ, it is immediately added, that it comes "from God by the Faith (*ἐκ Θεοῦ ἐπὶ τῇ πίστει*)." The import of this expression, as gathered out of different passages, I have already explained; and that meaning appears to find in this passage also an illustration and a proof. Indeed, by attending to St Paul's usage in the employment of this expression, then not only will the real tie of connexion existing between the 9th and 10th verses in the passage under examination appear,[1] but most im-

[1] I connect the 9th and 10th verses, and understand the sense to be

portant additional light will be thrown upon the real nature and character of "the righteousness which is from God by The Faith."

12. Thus, for example, in Gal. iii. 26, it is said, "for ye are all sons of God through the faith (διὰ πῆς πίστεως) in Christ Jesus." In 2 Tim. iii. 15, we find, "thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation through the faith (διὰ πίστεως τῆς) in Christ Jesus. In Acts xxvi. 18, we read of "obtaining an inheritance amongst them that are sanctified by the faith, that is (πίστει, τῇ εἰς ἐμέ, *i.e.*, εἰς Χριστὸν Ιησοῦν)." In Gal. ii. 20, the

carried forward directly from the one into the other; the latter indeed, when thus understood, carrying out and explaining, in the most expressive manner, the meaning of the former. I am supported by authorities while doing so; for Bengel points out the connexion, and it is evidently recognised in the Vulgate. But it is the continuous and clear meaning which may be deduced from the otherwise obscure and interrupted passage which makes me decide as I have done in this matter. Indeed, dogmatic reasons alone could, I imagine, lead to the formation of the idea that a complete break takes place in the Apostle's statement at the 10th verse, and that it stands connected *not* with the 9th, but with what is said in the 8th verse about "τό ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου." That there is a most close connexion between the 8th and 10th verses, and that in the latter the Apostle is describing that kind of practical knowledge of Christ Jesus the Lord, by which individual believers attain to Salvation, I at once see and feel. But in the former of these two verses Paul is not only speaking of this, but of the excellency of that whole knowledge which is to be found in, and which is to be derived from Jesus, in whom "are hid all the treasures of wisdom and knowledge." Of this he is speaking in the 8th verse, and that for the purpose of contrasting the excelling glory of the Gospel with The Law, the mere "form of the knowledge and the truth." It was on account of this very excellency of the knowledge of his Lord that Paul rejected all things, and sought "Χριστὸν κερδήσαι," and to enjoy in him all the spiritual blessings and benefits which he proceeds to depict in the following verses. But at all events, however close may be the connexion between the 8th and 10th verses, this is no reason for supposing that the 9th and 10th stand quite unconnected with each other.

Apostle says, "I live by the faith (ἐν πίστει ζῶ τῇ) of the Son of God, who loved me and gave himself for me." And the last passage to which I would refer is Eph. iii. 12, "In whom we have boldness and access with confidence by his faith (διὰ τῆς πίστεως αὐτοῦ.)" Now, from a comparison of such passages as these, in each of which the expression the faith (ἡ πίστις) occurs, and is described either as being "in Christ Jesus," or as "The Faith of the Son of God," the full meaning of the words "by the faith (ἐπὶ τῇ πίστει)," in Phil. iii. 9, may be gathered. But there is still another aspect in which the Faith is presented to us, which must be attentively considered in order to a full conception of the force residing in the language under examination. For while we have collected that "The Faith" is spoken of as being "in Christ Jesus," or as being "of the Son of God," or "of Him," it must also be inquired what is effected by "The Faith in Christ Jesus," or "The Faith of Him?" And to inform us respecting this there are to be found most important and instructive statements. Thus, in the verse already quoted (Gal. ii. 20), the Apostle says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the Flesh I live by the faith of the Son of God (ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ)." We read in Eph. iii. 16, 17, that Paul prayed for his converts, that "being strengthened with might by the Spirit in the inner man, Christ may dwell in your hearts by the faith (κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν)." There is another most instructive passage in point; for in it, while enjoining on those whom he addresses "to walk in Christ as they have received him, being rooted and built up in him," he introduces also the subject of The Faith, evidently in such a manner as to show, that by their "being established in it as they had been taught,"

the end of walking in Christ would thereby be gained. I refer to Col. ii. 6, 7, "As therefore ye have received the Christ, Jesus the Lord" (τὸν Χριστὸν Ἰησοῦν τὸν Κύριον), "walk ye in him. Rooted and built up in him, and established in the faith, as ye have been taught, abounding in it with thanksgiving" (comp. Col. i. 26, 27; 2 Cor. xiii. 5; Rom. viii. 1, &c.) What then are the conclusions which an examination of these passages proves may be confidently come to regarding the Apostle's use of the expression, the faith (ἡ πίστις)? First, then, from the manner in which he frequently employs the expression, I am fully justified in understanding the words, Phil. iii. 9, "by the faith (ἐπι τῇ πίστει), as equivalent with the expressions, "The Faith in Christ Jesus," or "The Faith which is in Christ Jesus," or "The Faith of the Son of God." And accordingly, when thus understood, a clear connexion will at once appear between the 9th and 10th verses, while we read in this manner: "the righteousness from God by the Faith in Christ Jesus (or by Faith of Christ Jesus, which is) for knowing him, and the power of his resurrection," &c. But again, secondly, I conclude on the strength of the passages cited above, that "The Faith in Christ Jesus," or "That Faith which is in Christ Jesus," exists for the very purpose of enabling men to accomplish such things as "knowing him, and the power," &c. For it is by "being in The Faith, as they have been taught it," that men are enabled "to walk in Christ;" that "Christ dwells in them;" and that "they may know him, and become conformed to his Image," that grand end of the Gospel, or The Faith. On the strength of such reasons I read: "the righteousness from God by The Faith, *i.e.*, by That Faith which is in Christ Jesus, for knowing him and the power of his resurrection, and the fellowship of his sufferings; I being conformed to his death, if by any means I may attain unto the resurrection from the dead."

§ III. 13. *Confirmation of the preceding Argument from the context.*—The rendering which I have given to the words τοῦ γνῶναι, viz., for knowing him, may require one or two remarks. I felt inclined at an early period to render them "by knowing," a sense of which, if construed with διὰ, they would certainly be susceptible. By thus reading, a consecutive meaning becomes at once apparent; for the passage would run—"the righteousness from God by The Faith in Christ Jesus; by knowing him," &c. But I soon found reason for not adhering to this interpretation, inasmuch as the passages where a use of the infinitive similar to that of τοῦ γνῶναι occurs, this grammatical form appears to be employed in a sense equivalent to the expressions, "for the purpose of doing," or "for the purpose of turning," &c. Such is the literal meaning of the words, "for the purpose of doing (τοῦ ποιῆσαι)" in Heb. x. 7: and again, in the 9th verse, which may be rendered, "Behold, I come, O God, for the purpose of doing thy will."[1] In the same manner may be rendered the infinitives, "to turn (τοῦ ἐπιστρέψαι)," and "to receive (τοῦ λαβεῖν)," in Acts xxvi. 18; which may be thus literally rendered, "to open their eyes (ἀνοῖξαι ὀφθαλμοὺς αὐτῶν), for the purpose of turning (τοῦ ἐπιστρέψαι) from darkness unto light, and the power of Satan unto God; for the purpose of their receiving (τοῦ λαβεῖν αὐτοὺς) forgiveness of sins, &c." The usage in such passages appears evidently to show that the true force of the grammatical form under examination is "for the purpose of doing something," or "that I may do something." In this sense, accordingly, would I render τοῦ γνῶναι in Phil. iii. 10, understanding the preposition ἕνεκα to be supplied. And for the use of this very grammatical form, with a preposition in the same sense

[1] See Thuc. ii. 75: "ξόνδεσμος δ' ἦν αὐτοῖς . . . . τὸν μὴ," &c.; and comp. ii. 102, "τῷ μὴ σκεδάννυσθαι."

pointed out above, examples are not wanting in St Paul's Epistles, as in 2 Cor. iv. 4, and Eph. i. 17, &c. In the former of these passages it is said, "for the God of this world hath blinded the eyes of the unbelieving, that the illumination of the Gospel of the glory of Christ, who is the image of God, should not shine into them (*εἰς τὸ μὴ αὐγάσαι*," κ.τ.λ.) And in the latter, as part of his prayer in behalf of the Ephesians, Paul besought for them that "the eyes of your understandings being enlightened, you may know (*εἰς τὸ εἰδέναι*," κ.τ.λ.) By the authority of these two passages, in which the infinitive is used with the preposition *εἰς* in the sense, "for the purpose of doing something," I am supported in the rendering of "*τοῦ γνῶναι*" in Phil. iii. 10, in a similar mode with *ἕνεκα*.

14. I have already pointed out that the very end and purpose of The Faith is the accomplishing of such spiritual processes as the Apostle enumerates in the 10th verse, viz., "the knowing of Christ, and the power of his resurrection, and the fellowship of his sufferings:" spiritual processes or transactions which are consummated in what is called a "being conformed unto the death of Christ." And that this is really the case may, I think, be made still more fully and clearly to appear. Indeed, for the proof of this I might appeal to the Scriptural testimony already adduced by me while treating of the Bath of Regeneration, and of Renewal or Sanctification. For while treating of these two subjects, I endeavoured to show how, as in the first of them, a burial with Christ, a rising again with Him, a putting on of Christ, are symbolized; how, as in the second of them, is carried forward continuously the very same process symbolized in Baptism, to the end that being justified by the grace of God, men might become heirs according to the hope of eternal life; so is all this carried on and accomplished by The Faith, or, in other

words, by The Gospel or The Truth, when believed in and obeyed. And as the Apostle is unquestionably, in this 10th verse, speaking of a full attainment unto that which is symbolized and entered on in Baptism; so can it be shown that all this is prosecuted and successfully attained by The Faith, *i.e.*, by faith, which discerns the great facts and truths of the Gospel, and acts upon each of them, or in accordance with what each of them appropriately suggests as necessary to be done or followed, in order to reach everlasting life and a full Salvation. Thus, that The Faith is "for knowing Christ" in the excellency and gloriousness of his nature, character, work, and offices—for knowing Him in the most intimate manner, too—appears not only from the fact of the Gospel, which makes Him known, being called The Faith, but from the fact of his being said to dwell in the heart by The Faith (Eph. iii. 17; 2 Cor. xiii. 5; comp. Col. i. 27). That The Faith is "for knowing the power of His resurrection" appears from such passages as Col. ii. 12, 13, and Eph. i. 17, &c., in the last of which is contained a description of The Faith in some of its most important aspects; and in this passage, among other things, which the Apostle prayed that the "eyes of their understanding might be enlightened to know," this is mentioned, 19th verse, "according to the working of his mighty power which he wrought in Christ, when he raised him from the dead." And that The Faith is "for knowing the fellowship of his sufferings" appears from this, that it is only when, on the one hand, there are disclosed in the Gospel all its Divine promises and commands, all its heavenly prospects and eternal realities; and when, on the other hand, these by faith are discerned, realized, apprehended, and rested upon: it is only in this case, when placed in this condition, and when thus in The Faith, that men can know and fully enter into the fellowship of

Christ's sufferings, who once suffered for us, leaving behind him an example that we should follow his steps" (comp. Heb. xii. 2; 2 Tim. ii. 13; Rom. viii. 17).

15. But the Apostle continues in the 10th and 11th verses thus: "being made conformable to his death, if by any means I might attain unto the resurrection from the dead." I connect "conformable to" with "if I may attain:" a mode of reading which the Greek itself suggests, and one in which I am supported at least by the Vulgate. This mode of reading, too, brings out a sense expressly taught and amply confirmed by many passages in the Epistles of St Paul; for as thus read, the Apostle is understood to say, "being conformed to the death of Christ, if by any means I may attain unto the resurrection which is from the dead," and to intimate thereby the closest connexion between these two things, viz., a conformity with Christ's death and a blessed resurrection; and this is the same thing which he states in many places. This is what he states when saying (Rom. vi. 7, 8), "For he that is dead is justified from sin. And if we die with Christ, we believe that we shall also live with him" (comp. Rom. viii. *passim;* Col. iii. 1, &c.; 1 Pet. iv. 1, &c.) This is the very thing likewise which Paul teacheth when calling on Christians to crucify and put off the old man with his deeds, and to put on that new man "which is created after God in righteousness and holiness of The Truth," and to live as members of "that one New Man," that Church which Christ loved, and for which He gave himself, "that he might present it unto himself a glorious Church, without spot or wrinkle, or any such thing." It is the very same thing substantially which he teaches in all such passages as describe and warn against that character which "cannot inherit the kingdom of heaven" (1 Cor. vi. 9, 10); and in others, which depict who and what they are that have hope (1 Cor. vi. 11; Tit. iii. 5, &c.) And, indeed,

in brightest and most unmistakable characters doth Paul describe the grand ultimate purpose of God in that Gospel and its benefits, which, as in the whole passage I have been examining, so also forms his theme when he speaks as we find him doing in Eph. i. 4–7; Rom. viii. 29, &c.; Titus ii. 11, &c. And this is nothing else than the bringing such as shall be saved to a likeness with the character of Christ Jesus, the first-born among many brethren—a likeness which, as it should commence with Baptism, so should it ever be approaching towards the perfect example through the slaying of the sinful Flesh, and the "abounding in goodness, righteousness, and truth."

16. The conclusions deducible from the foregoing examination and analysis of this important passage may be thus stated. When viewed in connexion with the previous context (*see* note, page 292), it must be considered as a formula, wherein the Apostle, speaking in his own person, sets forth the glorious excellency of Christ Jesus the Lord and Saviour, and of the knowledge revealed in and by him; and in which the Apostle also describes the nature and character of that Salvation which is to be found and enjoyed in Christ Jesus. This formula is placed in contrast with the description given of The Law, and of their condition who lived by Law, (ἐν νόμῳ); so that the passage is an exact parallel with such as are found in Rom. iii. 21, &c.; 1 Cor. i. 29, &c.; 2 Cor. v. 17, &c.; Gal. ii. 16, &c. And what renders this passage or formula of the greater importance is, that in it the Apostle describes, in his own person and by his own example, that condition in which Christians should seek to be found in accordance with the idea of a "righteousness of God," possessed and enjoyed "in Christ." We find in it a full and precise exposition of what is meant in such passages as 2 Cor. v. 21, "For he made (ἐποίησεν) him to be sin for us who knew no sin, that we

might become (γενώμεθα) righteousness of God in him;" and also in Rom. iii. 22. Most important assistance is indeed afforded by Phil. iii. 9, 10, towards an illustration and proof of that meaning which I have brought out of Rom. iii. 22. For in the former of these passages, while this righteousness of God is said, as in the latter of them, to be through faith of Christ, it is also said to be from God by the faith, an expression which fully explains what is meant by the "into all and upon all that believe" (Rom. iii. 22); inasmuch as the Faith by which the righteousness comes from God, is for the very purpose of enabling men "to know Christ, and the power of his resurrection, and the fellowship of his sufferings; they being conformed to his death, so that by any means they may attain unto the resurrection which is from the dead." This is assuredly a righteousness of God, or from God, within and upon men. This righteousness is, in Phil. iii. 9, 10, described as being enjoyed in Christ; and the parallelism in this respect, too, between this passage and Rom. iii. 22, will appear from the examination of the latter passage with its context, on which I will immediately enter. In the course of that examination I hope that matter will be adduced fitted still further to explain what has been said in my analysis of Phil. iii. 9, 10, about the righteousness which comes from God by The Faith—matter which I have reserved for the sequel, where it will find an appropriate place, and thus prevent the swelling too much the remarks on one passage. But before finally quitting this passage, there is one part of its bearing to which I would here specially direct attention. This is the circumstance plainly indicated by Phil. iii. 10, viz., that the "righteousness of God" involves within it those same elements of knowledge, of regeneration, of death unto sin, and conformity to the likeness of Christ, which I pointed out as signified in the

Bath of Regeneration, and in Renewal, and as presupposed in that justification mentioned in Titus iii. 7; 1 Cor. vi. 11. This, which evidently appears from a consideration of Phil. iii. 9, 10, will also come more fully into view in the course of examining Rom. iii. 22, in connexion with the whole passage of which it forms a part. And this circumstance shows that the expression "righteousness of God," as spoken of, Rom. i. 17, iii. 21, 22; 2 Cor. v. 21; Phil. iii. 9, &c., is just a general expression, or indeed, the briefest formula employed for denoting that regeneration, that renewing, that creating of a new man after the image of God, and in Christ Jesus, the one Mediator between God and man, by which the Gospel is characterized. Indeed, the manner in which the expression is employed by St Paul in Rom. i. 17, as the text (so to speak), for the whole Epistle, proves this. But Paul is not singular in this, for the second Epistle of Peter commences in a similar manner with these words, verse 1, "Simon Peter, a servant and Apostle of Jesus Christ, to those who have obtained like precious faith with us through the righteousness of our God and Saviour Jesus Christ." These words, when read in connexion with what immediately follows them, shed much light on the subject of our discussion.

§ IV. 17. *Quotations from Fathers and from some recent Writers confirming the preceding interpretations.*— I shall now, in pursuance of my plan, illustrate and confirm the foregoing reasonings and conclusions respecting the meaning of "righteousness of God" as insisted on especially by St Paul, by quotations from Augustine and Chrysostom. I will select my quotations from the former of these Fathers, so as to make him at one and the same time declare his understanding of St Paul's teaching respecting this subject of "righteousness of God,"

and show the assistance he derived from the Old Testament Scriptures in reaching that understanding. For I would here observe, without dwelling on it (my time and space now forbid my dwelling on it as it deserves), that just as it appeared in our treatment of the subject of Faith, how the language of the Old Testament was exactly typical of the language of the New Testament, so does the very same thing hold respecting our present subject. Not only is the expression "righteousness of God," frequently met with in the Old Testament, and particularly in the Book of Psalms, but its meaning, as employed by the Psalmist and other Old Testament Writers, becomes very clear to the attentive reader of the compositions of these Writers. Let the following quotation, out of many that might be adduced, from St Augustine's Commentary on Psalm xxxi. 1 (the Psalm is numbered xxx. in the Latin Works of the Father), be taken as a specimen. In the sixth paragraph of the Commentary we read thus:—

"*And in thy righteousness save me and redeem me:* for if thou considerest my righteousness, thou condemnest me. *In thy righteousness deliver me.* For it is God's righteousness which also becomes ours, when it is gifted unto us. But on this account it is called the righteousness of God, that no man may suppose he has this righteousness from himself. For thus speaks the Apostle Paul: *To the man that believes in him who justifies the ungodly* (what means this, Who justifies the ungodly? who makes a just out of an unjust man), *his faith is imputed to him for righteousness* (Rom. iv. 5). But because the Jews thought that they could fulfil righteousness by their own strength, they stumbled over the stone of offence (Rom. ix. 32), and rock of scandal (*scandali*), and did not acknowledge the Messiah's grace. For they chose the Law by which they would become guilty, and not that by which they might be freed from condemnation. Finally, what says the Apostle concerning them: *For I bear them witness that they have a zeal of God, but not according to knowledge.* What meant the Apostle by this, *The Jews have a*

zeal of God, but not according to knowledge? Listen and learn, then, what *not according to knowledge* means: *For being ignorant of God's righteousness, and wanting to establish their own, they were not subject to God's righteousness* (Rom. x. 23). Accordingly, if they have a zeal of God without knowledge on this account, because they are ignorant of God's righteousness, and seek to establish their own, as if they may become just out of themselves; therefore they did not know God's grace, because they were unwilling to be saved as a gift (*gratis*). Who is it that is saved gratuitously? He in whom the Saviour does not find what he may reward, but what he may condemn; he does not find what merits benefits, but he finds what merits punishment. If he should act exactly according to the appointed rule of Law, the sinner must be condemned. If he should act according to this rule, whom would he absolve? He finds all to be sinners: He only has come without sin who finds us to be sinners. This is what the Apostle says: *For all have sinned, and need the glory of God* (Rom. iii. 25). What means this, *Need the glory of God?* That He may free, not thou: because thou canst not free thyself, thou needest a liberator. What dost thou boast of in thyself? What is there that thou presumest on as respects Law and Righteousness? Dos't not see what a conflict there is within thee, about thee, and against thee? Dos't not hear him fighting, and confessing, and praying for assistance in the battle? Dos't not hear the Lord's athlete calling out from the arena for aid in his contest? For God does not expect you to fight, as does the exhibitor of the games, if it should happen to you to fight in the amphitheatre: the latter can reward thee if thou overcomest, he cannot help thee in the conflict. God expects nothing of this sort. Attend now, hearken to him who speaks thus: *For I delight in the law of God after the inner man, but I see another law in my members warring against the law of my mind, and leading me captive to a law of sin, which is in my members. I am a miserable man, who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord* (Rom. vii. 22–25). Why grace? Because it is given as a gift (*gratis*). Why is it given as a gift (*gratis*)? Because thy merits have not preceded, but the benefits of God have prevented thee. Be the glory his, therefore, who frees us. *For all have sinned, and need God's glory—In thee*, therefore, *oh Lord, I have hoped*, not in myself: *I shall*

never be ashamed, because I trust in him who does not put to shame. *Deliver me in thy righteousness, and redeem me:* because thou hast not found in me any righteousness of my own, deliver me in thine; that is, that delivers me which justifies me, which out of a profane makes me a godly man, which out of an iniquitous makes me a just man, which out of a blind makes me a man that sees, which out of a falling makes me a rising man, which out of a weeping makes me a rejoicing man. He frees me, not I myself—*In thy righteousness deliver me, and redeem me.*"

18. Next let Augustine's opinion as to an all-important "canon" of the Faith uttered by the Prophet Jeremiah, be considered. To show the connexion, too, with the subject, "Righteousness of God," of the passage now to be cited, let it be observed that it follows in illustration and confirmation of an argument proving that "the old law ministers death, the new righteousness," and closing thus:—

"And a little afterwards, when commending more abundantly the same grace in the Lord Jesus Christ, until he reached that clothing with righteousness of faith, with which, when clothed, we are not found naked; and for the sake of which we groan under a heavy load of mortality, desiring an 'house' which is from heaven to be put on us, that our mortality might be swallowed up of life —see, I say, what he adds after all this: *But he who hath wrought us*, he says, *for this very thing,—the God who hath given us the pledge of the Spirit.* And a little afterwards he adds: *That we might become righteousness of God in him* (2 Cor. v. 20, 21). This is not that righteousness of God with which he is himself just, but with which we are made just by him."

And now comes my quotation, being paragraphs 32 and 33 of the Tract, "De Spiritu et Littera." They run thus:—

"Let no one therefore err from this faith of Christians, which is alone Christian; neither let any one, when he feels ashamed to say that we became just of ourselves, and not of Divine grace working in us, because he sees that when this is said, the faithful and godly won't bear it,—let no one, I say, on this account turn round and say, that we become just, not of ourselves, but by the inspiration of Divine grace, because God gave the Law, because he gave doctrine authoritatively, and because he enjoined good precepts. For even

all this, without the assistance of the Spirit, is without doubt the letter that killeth: but when the quickening Spirit is present, he causes this very thing written within us to be loved, which, when written without, the Law made to be feared."

"Contemplate this for a little in that most illustrious testimony concerning this very thing, which was uttered by the Prophet: *Behold the days come, saith the Lord, when I shall consummate a New Testament on the house of Israel and on the house of Juda, not according to the Testament that I made with their fathers in the day I took their hand, that I might lead them forth from the land of Egypt: because they did not continue in my Testament, I also neglected them, saith the Lord. For this is the Testament that I shall ordain for the house of Israel: After those days, saith the Lord, I will put my laws in their heart, and on their minds will I write them: and I shall be their God, and they shall be my people. And no longer shall every one teach his neighbour and every one his brother, saying, Know the Lord: because all shall know me from the least to the greatest of them; because I will be merciful to their iniquity, and their sins will I remember no more* (Jer. xxxi. 31–34). What remarks are suggested by these words? This, to be sure,—either that mention is made in express terms of the New Covenant nowhere in the Old Testament except in this passage, or at least nowhere that one can easily see: for in many places it is signified and foreannounced as about to be, but not so that the very name can be read. Consider diligently, then, how great a difference God has declared there is between the two Testaments, that is, the Old and the New."

"When he had said, *Not according to the Testament that I made with their fathers in the day that I took their hand to lead them out of the land of Egypt;* See what he has added: *Because they did not continue in my Testament.* He imputes to their fault that they did not continue in his Testament: that the Law might not be blamed which they then received. For this is the very Law, which Christ came not to destroy, but to fulfil (Matt. v. 17). Not by this Law, however, are the ungodly justified, but by grace—that, namely, which the vivifying Spirit accomplishes, for without this the letter kills. *For if a law had been given that could make alive, truly righteousness would be by Law. But the Scripture hath shut up all under sin, that the promise by faith of*

Jesus Christ might be given to them that believe. By this promise, that is, by God's good work, the Law itself is fulfilled, which, apart from that promise, makes us sinners—either even to the result of wicked conduct, in the case of the flame of concupiscence overleaping the barriers of fear; or with certainty to the result of producing a depraved will, in the case of fear of punishment overcoming the blandishments of lust. What means this, *The Scripture hath shut up all under sin, that the promise by faith of Christ might be given to them that believe?* by these words is declared the utility of the shutting up. For to what other uses *hath it shut up,* except that mentioned elsewhere, *But before the faith* (*fides,* τῆς πίστεως) *came, we were kept under law, shut up into the faith which* (*eam fidem quæ,* τὴν μέλλουσαν πίστιν) *was afterwards revealed* (Gal. iii. 21–23)? The Law (*lex*), then, was given that grace might be sought for: grace was given that the Law might be fulfilled. For neither was it its own fault that the Law was not fulfilled, but by the fault of carnal wisdom: which fault, as it was the duty of the Law to prove, so is it the part of grace to cure. *For what the law could not do, in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit* (Rom. viii. 3–4). Wherefore, even in that prophetic testimony, he says, *I shall consummate a New Testament over the house of Israel and over the house of Juda* (what means, *I will consummate,* unless it be, *I will fulfil?*): *not according to the Testament that I made with their fathers in the day that I took their hand to lead them from the land of Egypt.*"

19. Reserving St Chrysostom's comment on Rom. iii. 21, 22, for quotation in next chapter, where it will come in more advantageously in connexion with the treatment of the subject of Justification in express terms, I will give here in its stead a quotation from St Augustine, illustrative of the same verses. In the fifteenth paragraph, then, of the Tract "De Spiritu et Littera," we read thus:—

"Here perhaps, this human presumption, which ignores God's righteousness and seeks to establish its own, may say that the Apostle has affirmed quite justly, *That no one shall be justified*

by Law: inasmuch as the Law only shows what ought to be done and what to be avoided, in order that the will may fulfil what the Law has pointed out, and that accordingly, a man is justified not by the command of the Law, but by free will. But attend, O man! to what follows: *But now,* says the Apostle, *without law righteousness of God is manifested, being witnessed by the Law and the Prophets.* Surely this is ill heard by the deaf. *Righteousness of God,* he says, *has been manifested;* he did not say Righteousness of man, or righteousness of man's own proper will; but, *God's righteousness,* not that with which God himself is just, but that with which he clothes man, when he justifies the ungodly. This is borne witness to by the Law and the Prophets. The Law indeed, just by commanding, and threatening, and yet justifying no man, shows sufficiently that a man is justified by the gift of God through the Spirit; and the Prophets bore witness by this, that what they foretold was fulfilled by the advent of Christ. Hence he proceeds to add, *But righteousness of God by faith of Jesus Christ,* that is, by the faith with which we believe in Christ. But just as this is called faith of Christ, and not that with which Christ himself believes: so also this righteousness of God is not that with which God himself is just. Both indeed are ours; but they are called God's and Christ's, because they are given us by His bounty. Accordingly, God's righteousness which is without law, has not been manifested without Law. But how has it been testified to by the Law, if it has been manifested without Law? But righteousness of God is without Law, since God bestows it on the believer by the Spirit of grace without the assistance of Law, that is, the person not being assisted by the Law. For by Law he shows man his weakness, that he might be healed by seeking refuge through faith in his mercy. According as it is said concerning his wisdom, *That he carries Law and Mercy on his tongue* (Prov. iii. 16, sec. LXX): the Law namely by which he makes the proud guilty; but the mercy by which he justifies the humbled. Accordingly, it is *righteousness of God in all who believe by faith of Jesus Christ: for there is no difference, for all have sinned, and need the glory of God,* not their own glory. For what have they, which they have not received? But if they have received, why do they glory, as if they had not received it? (1 Cor. iv. 7.) They need therefore the glory of God, and see what follows, *Being justified as a gift by his grace* (Rom.

iii. 20, 24). Not justified then by Law, neither by their own proper will; *but justified as a gift by his grace;* not because it takes place without our will, but our will is proved to be weak by Law, that grace may heal the will, and that the healed will may fulfil Law, being yet neither placed under Law, nor needing Law."

20. I will now adduce the paragraph from St Chrysostom's Eleventh Homily on the Epistle to the Philippians, which contains the Father's comment on the passage of that Epistle founded on in my reasoning in this Chapter. And let me here remark, that my own interpretation of that passage, with the reasons deduced from it, were written exactly as they now stand before I ever read a word of Chrysostom's Greek. The paragraph in question, then, is the second of the Homily, and runs thus :—

"Do you observe how he does not call this very thing loss in a universal sense, but on account of Christ? *And, truly, I want all things to be loss.* Wherefore? Again, *an account of the excellency of the knowledge, for the sake of him for whom I have counted all things loss.* Then he adds, *On this account I reckon all things to be loss, that I might win Christ.* For, observe how he everywhere keeps hold of the foundation, which is Christ, and by no means allows the Law to be left exposed and liable to be struck at, but rather guards it on every side. *And that I may be found in him, not having mine own righteousness, which is from the law.* If he who possessed righteousness, on account of its being of no value, hastened to this very righteousness: how much more ought we to run to it who have no righteousness? And well has he said, *Not having mine own righteousness.* I did not acquire the righteousness that comes through labours and sweat, but I found that which is from Grace (ἀπὸ τῆς χάριτος), he says. If then he who was trained to virtue is still saved out of grace,—the more by a great deal you. For since it was likely they would say, That this is the more excellent righteousness that comes through labours: he shows this to be in fact but dung in comparison with that through grace. Otherwise, I who was trained to the former would never have thrown it away, and run to the latter. And what is the nature of this latter? It is that which is from God's

faith (Ἡ ἀπὸ πίστεως τοῦ Θεοῦ): that is, this kind of righteousness is given by God; this is God's righteousness; it is entirely a gift. But the gifts of God transcend, in a measure the greatest, the excellency of the righteousness that springs from our own diligent exertion. But what is the Faith (ἡ πίστις)? *By the faith*, he says, *for the knowing of him* (Ἐπὶ τῇ πίστει, φησὶ, τοῦ γνῶναι αὐτόν). You see then, that through faith is the knowledge, and without faith knowledge of Him exists not. How comes this? Through faith it is necessary to know the power of His resurrection; for will any kind of ratiocination whatever set forth the resurrection before you? No kind of it, but faith will. And if the resurrection of the Christ according to the flesh be known by faith (πίστει) how can the generation of the Divine Word (τοῦ Θεοῦ Λόγου)[1] be comprehended by mere acts of the rational understanding; for the resurrection is smaller than the generation. How does this happen? Because there are many examples of the former, but not one of the latter. For many dead persons rose again before the Christ, though they may have died again; but no one was at any time born of a virgin. If therefore it be necessary to comprehend by faith (πίστει) that which is less important than even the generation according to the flesh, how then can that be comprehended by the mere rational understanding which is indefinitely and incomparably greater? Such things as these go to form *The Righteousness* (τὴν δικαιοσύνην). For it is necessary to believe this (πίστευσαι), that those things can be accomplished; but the manner of their accomplishment it is impossible to manifest: for by faith (πίστει) is the fellowship of his sufferings. How? Because unless we were exercising belief (ἐπίστευομεν), we could not have suffered (ἐπάθομεν); and unless we were exercising the belief, that enduring along with Him we should reign along with Him, neither would we have endured the sufferings. Wherefore by faith (πίστει) both the generation and the resurrection are comprehended. Do you observe that it is not simply necessary that there be the faith (τὴν πίστιν), but" (the faith manifested) "by works (ἀλλὰ δὶ ἔργων)? For that man most strenuously believes that Christ rose again, who in like manner delivers himself up to his perilous enterprises (τοῖς

[1] This form of expression confirms remarkably the correctness of my interpretation of John i. 1, in Book I. chap. iii. sec. 1.

κινδύνοις), who has fellowship with him in his sufferings (τοις παθημασι); for this man has fellowship with Him that rose again, with Him that lives. For this reason he said: *And that I might be found in him, not having mine own righteousness, which is from the Law, but that which is by faith of Christ, the righteousness from God by the faith, which is for knowing him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I might attain to the resurrection from the dead.* He says: *Being made conformable to his death:* that is, participating in it. For as He suffered at the hands of man, in like manner I also: on this account he said here, *Being made conformable;* as in another place, again, *That I may fill up that which is behind of the sufferings of the Christ in my flesh.* That is, these persecutions and sufferings form the likeness of His death. For he does not seek his own, but that of The Many. So that these persecutions, and afflictions, and straits ought not only not to disturb, but even to rejoice you, since through these things we become conformed to his death; just as if he said, We are changed into his image; which very thing indeed he elsewhere says thus, *Carrying about the death of the Lord Jesus in the body.* Now this very thing springs from much faith. For not only do we believe that He rose again, but also that after His resurrection he possesses the chief power. On this account we travel the same road that He travelled; that is, we are His brethren even as respects this: it is just as if he said, We become Christs (χριστοί) on account of this. Bless me, how immense the worth of our sufferings! we believe that we become conformed to His death by our sufferings. For as in the Baptism, *We were buried in the likeness of his death,* so here we become conformed to His death. In that passage of Romans he spoke by way of simile, *We were buried in the likeness of his death:* for we did not die absolutely; we did not die in our fleshly body, but to sin. In both cases death is spoken of: but since in the case of Christ bodily death was meant, and in our case death to sin; and since in the former case the humanity, which Christ assumed in our bodily form, died, but in the latter case the man of sin: therefore he says in that passage to the Romans, *In the likeness of his death,* but in this passage he does not say at all, *In the likeness of death,* but in the death itself."

21. I would now here cite two passages from the Dean of Westminster's "St Paul's Epistles to the Corinthians," which coincide completely in substance with the preceding quotation, and with my own interpretation in this Chapter.[1] The first contains the Author's critical Notes on 1 Cor. i. 30, 31, and runs thus:—

"30. What in 27–29, is exhibited on its negative side, is here exhibited on its positive side. 'God is our Creator; and therefore we are to confide in none and in nothing besides Him. He is our Creator; and therefore you are certainly His children,—born again into the world through Christ, who, as the first-born of this new creation (ἐγενήθη), was made to us the true source and exemplar of divine wisdom.' Comp. Rom. xi. 36., where the same truth is stated, that from the Father *through* the Son all things exist, that, in opposition to all the wisdom and power of the world, Christ alone contains the true divine wisdom. With this assertion the antithesis properly closes, as is shown by the position of the words, that 'Christ was made unto us wisdom from God.' But here, as elsewhere, the Apostle's feeling overflows, and adds (what is not strictly needed) that Christ, besides being our wisdom is also 'both our righteousness and our holiness' (δικαιοσύνη τε καί ἁγιάσμος), 'the one as truly as the other—the source and exemplar of both.' That this is the force of the juxtaposition of the words is evident from τε . . . καί. (Compare vi. 11). It may be observed that this is the earliest passage in St Paul's writings which contains the germ of Rom. iii. 17, and the structure of teaching built upon it. καὶ ἀπολύτρωσις. "And yet more, He is our ransom from all evil; in Him we all receive that ransom by which our mortal natures shall be set free from the bondage of corruption." That this is the full meaning of the word, was implied by its occupying the climax of the sentence. (Compare Rom. viii. 21–23.)

"31. 'Thus our very boasting is an expression of our dependence.' The quotation is a condensation of Jeremiah ix. 23, 24: 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches,

[1] "The Epistles of St Paul to the Corinthians: with Critical Notes and Dissertations: by Arthur Penrhyn Stanley, M.A., Canon of Canterbury." London: John Murray, Albemarle Street, 1855.

but let him that glorieth glory in this,—that he understandeth and knoweth me,—that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth.' And the words 'in the Lord' probably contain a latent reference in the Apostle's mind, not merely to God generally (as in 29), but to Christ Jesus specially, as just described in 30."

The second passage contains the same Author's critical Notes on 2 Cor. v. 21, and is to the following effect:—

"21. τὸν μὴ γνόντα, κ.τ.λ. This is the reason for the prayer, whether or not it be included in the actual words of it.

"Observe the great abruptness of this sentence. Γὰρ (in D^1. E. I. K.) is a later correction, to soften this. The general truth, involved in this passage, can only be fully stated in connexion with the two passages in which it is most systematically treated: Rom. viii. 3, 'God having sent His own Son in the likeness of sinful flesh (σάρκος ἁμαρτίας), and for sin (περὶ ἁμαρτίας), condemned sin in the flesh: that the righteousness (τὸ δικαίωμα) of the law might be fulfilled in us, who live not after the flesh, but after the spirit.' Gal. iii. 13, 'Christ redeemed us from the curse of the law, being made (γενόμενος) a curse for us; as it is written, Cursed is every one that hangeth on a tree.'

"ὑπέρ, 'in behalf of.' *See* on verse 15.

"ἡμῶν, ἡμεῖς here, as in verses 18 and 20, is used primarily of the Apostle himself, though with a reference to the world at large.

"ἁμαρτία is here used in the widest sense for 'sin,' both in its moral and ceremonial sense, comprising into one word what in Rom. viii. 3 is expanded into two distinct phrases. 'He was enveloped, lost, overwhelmed in sin, and its consequences, so far as he could be without Himself being sinful.' This qualification is necessarily involved in the preceding words, τὸν μὴ γνόντα ἁμαρτίαν, which may be compared with Heb. vii. 26, 'Separate from sinners;' Heb. iv. 15, 'Without sin;' 1 Pet. ii. 22, 'Who did no sin,' and expresses the perfect conviction which the Apostle age entertained of the sinless excellence of Christ. τὸν οὐ γνόντα would state the fact: 'Him who knew not sin.' τὸν μὴ γνόντα states the connexion of this fact with the general purpose of the sentence, 'Him, *because* he knew no sin.'

"The same mixture of real and ceremonial which appears in the word 'sin,' appears in its antithesis 'righteousness,' where the

addition, 'of *God*,' shows that the Apostle did not mean simply 'moral perfection,' but the whole relation to God, which, sometimes as 'justification,' sometimes as 'justice,' forms the subject of the Epistle to the Romans. (*See* especially Rom. i. 17, iii. 21, 22.) 'Man becomes at one with God in God's highest attribute of righteousness.'

"γενώμεθα (as distinct from γινώμεθα, a later correction groundless) refers back to his conversion: not 'That we might at some future time become,' but 'That we might become, as *we have become*.'"

Two reasons make me feel deep thankfulness at being conscientiously able, without committing myself to Dean Stanley's entire style of criticism and thought, to refer with great satisfaction to his work just quoted from. I feel deep pleasure, in the first place, in being able thus to speak sympathizingly with a contemporary, in the course of a work devoted by the unavoidable behest of duty to the probing to the very bottom, and with every instrument at my disposal, that horrible sore which afflicts the Church of God in this Land. Secondly, I am deeply thankful at being able thus to speak of one whom it would have given me deep pain to have seen directly opposed to the ground I occupy, for long ago I had formed an almost personal attachment to him while studying, in my much-loved country home, at one and the same time Dr Arnold's Edition of Thucydides and Dean Stanley's Life of Dr Arnold.

22. I will now conclude this Chapter with a quotation from Professor Jowett's Commentary on the Epistle to the Romans.[1] The passage contains the chief portion of his comment on Romans i. 17, and runs thus:—

"17. Passing onward to the height of his great argument, the Apostle involves reason within reason, four times in three succes-

[1] "St Paul's Epistles to the Thessalonians, Galatians, Romans; with Critical Notes and Dissertations: by Benjamin Jowett, M.A." London: John Murray, Albemarle Street, 1855.

sive verses. Such is the overlogical form of Hellenistic Greek. 'I preach the Gospel, *for* I glory in it; *for* it is not weak but strong, a power to save to him that has faith, *for* it is a revelation of the righteousness of God through faith; *for* the times of that ignorance God no longer winks at,' &c. The repetition of γάρ does but represent the different stages and aspects of the Apostle's thought.

"δικαιοσύνη γὰρ θεοῦ.] Viewing these words by the light of later controversy, interpreters have asked whether the righteousness here spoken of, is to be regarded as subjective or objective, inherent or imputed, as revealed by God or accepted by man. These are the 'after-thoughts' of theology, which have no real place in the interpretation of Scripture. We cannot define what is not defined by the Apostle himself. But if, leaving later controversies, we try to gather from the connexion itself a more precise meaning, another uncertainty remains. For the righteousness of God may either mean that righteousness which existed always in the Divine nature, once hidden but now revealed; or may be regarded as consisting in the very revelation of the Gospel itself, in the world and in the heart of man.

"The first step to a right consideration of the question, is to place ourselves within the circle of the Apostle's thoughts and language. The expression δικαιοσύνη θεοῦ was familiar to the Israelite, who, without any reference to St Paul's distinction of faith and works, used it in a double sense for an attribute of God and the fulfilment of the Divine law. Compare James i. 20 :— ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ κατεργάζεται. Rom. x. 3 :— ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. The law, the fulfilment of the law, and the Divine Author of the law, pass into each other; the mind is carried on imperceptibly from one to the other. The language of all religion, consisting as it must in mediation between God and man, or in the manifestation of God in man, is full of these and similar ambiguities which we should only gain a false clearness by attempting to remove. Such expressions in the phraseology of philosophy necessarily involve subject and object, a human soul in which they are made conscious, a Divine Being from whom they proceed, and to whom they have reference. It is generally confusing to ask to which of these they belong. Christianity is the communion of God and man in Christ, and, therefore, the words

which are used to express its leading thoughts are neither here nor there, neither in the soul of man nor in the nature of God; nor yet are they mere abstract terms, denoting as they do the joint working of both. And, therefore, if the question is once more asked, whether the righteousness here spoken of is a righteousness external to man or within him, the most probable answer is both and more than these. The attribute of God, embodied in Christ, manifested in the world, revealed in the Gospel, communicated to the individual soul, the righteousness not of the law, but of faith.

"ἀποκαλύπτεται, *revealed.*] The idea of 'revelation' is opposed in Scripture to μυστήριον: it is the day that follows the night, the knowledge of God that supersedes 'the times of that ignorance.' (Compare Rom. xvi. 25, 26.) 'Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of the faith.' For similar trains of thought, *see* also Acts xiv. 15, 16, xvii. 30; Col. i. 26, 27. To the first believers of Christianity, the thought of 'revelation' was ever associated with the thought of the world that had preceded, and of the world that still surrounded them lying in darkness. It was continuous with another revelation, that of the sons of God, in comparison of which it was, as it were, darkness, as the night of ages had been darkness in comparison with the Gospel. Not that the outward face of mankind seemed to change; the light was within, the revelation in the soul itself.

"ἐκ πίστεως εἰς πίστιν, *from faith to faith.*] Either: (1), beginning and ending in faith (like 2 Cor. iii. 18, changed from glory to glory, ἀπὸ δόξης εἰς δόξαν: or Psalm lxxxiii. 7, going from strength to strength); springing from faith, and producing faith, going from one stage of faith to another; whether that first faith be regarded as the faith of the Gentile who was a law to himself; or the faith of the Old Testament, such as Abraham's was, or such as is described in the passage from the prophet Habakkuk; or the faith of him who said, 'Lord, I believe, help thou mine unbelief:' or (2), the words εἰς πίστιν, 'to faith,' may be considered as a repetition of παντὶ τῷ πιστεύοντι in the preceding verse, to them that believe. 'The righteousness of God is revealed by faith to those that have

faith.' Compare 2 Cor. ii. 15, 16 :—*ὅτι χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ὀσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ζωῆς εἰς ζωήν.* Compare also our Lord's words, 'Whoso hath, to him shall be given.' Or (3), lastly, the repetition of the word with *εἰς* (compare with this way of taking the words, also 2 Cor. ii. 16) may denote a purpose, as in Rom. vi. 19 :—*ὥσπερ γὰρ παρεστήκατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν*, *i.e.*, with the intent to work iniquity,—to produce faith, an explanation of these passages, which, though it has less point, is more in accordance with the style of St Paul than the preceding ones, and may be defended by the quotation from Habakkuk, which shows that the real stress of the passage is not on *εἰς πίστιν*, but on *ἐκ πίστεως*."

The complete identity of all this with what I have endeavoured to establish as the Truth is evident. And the Author's agreement with what I hold is, if possible, still clearer, when his statements respecting "Righteousness of God" are attended to, as they are set forth in a Note at page 88 of the same Volume already quoted from. The Note is entitled "On the Abstract Ideas of the New Testament, in connexion with Rom. i. 17." I must now add that it is simply with the meaning attached in that Note to such Scriptural expressions as "Righteousness of God," and in so far of course as that meaning is identical with the meaning of these expressions as contended for in this Statement, that I agree. I have already indicated (*see* Note, page 105), my disagreement with Professor Jowett's mode of understanding the kind of language employed in the New Testament to express the marvellous and inestimable truths taught by it. And though it be a thing I wish sincerely I could have avoided: still I feel it to be a matter of such fundamental moment, that I must state my grounds of difference as firmly, but also as temperately, as is possible.

23. First, then, I entirely differ with him in the idea he

entertains that the language of the New Testament belongs to a lower and ruder class in the family of languages than either the classical Greek or the common Greek that succeeded the classical—an idea based apparently on the supposition that the New Testament lacks the class of abstract terms, which we owe, according to this Author, entirely to Greek Philosophy. Now, I admit—indeed, not only do I admit, but exultingly stand on—this peculiarity of the Greek New Testament and its language, namely, that, like God's counterpart speech which resounds from the Volume of Creation, the realism of the New Testament language is something altogether unique. And without bating a jot of my admiration of the Greek philosophical writers, or allowing that it stands an infinitesimal degree lower than Professor Jowett's, still, on comparing them with the writers of the Greek New Testament in their character of Teachers of Truth, or of Mystagogues in the true sense of the term, and of Initiators into a true Philosophical Discipline, I maintain that to walk with the former even in the groves of the Academy is, in comparison with the company of the Master and His Apostles and Disciples, like holding converse respecting the mysteries of the Cosmos with philosophers of the Ptolemaic or any other dark and erroneous system, instead of with Newton himself, God's own favoured Mystagogue, or with Newton's best disciples; while I maintain, as respects the very language in which the instructing and disciplining truths are conveyed, that the soul armed in the language of the Spirit wears a panoply which, while gold-emblazoned, gives out the unmistakable ring of the genuine steel, as compared with the hollow tinplate clink of the classical terms of abstraction that either the best Aristotelian or Platonist ever put upon his soul as its garniture. And either to insinuate, or teach plainly (one does not exactly know

which Professor Jowett means) that there are no abstract terms in the New Testament language, is something incomprehensible. What does Professor Jowett make of this, or where will he from Aristotle or Plato surpass this: "εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε" (Phil. iv. 8). Secondly, I hold that there is absolutely no point in what he says as to expressions like "righteousness of God" belonging to the class of "mixed modes;" while, besides, it appears to have escaped his observation, or to have been ignored by him, that what he calls the "mixed modes" are most carefully analyzed by the Holy Ghost for all who with due care and reverence will become His scholars. Thus not only does the Holy Ghost teach us that this "righteousness of God" is "from God," and how it is received, and in what it consists, but everything needed to analyze and explain it too, is most carefully, and with the anxiety of a parent, taught us, "by line upon line, line upon line, precept upon precept, precept upon precept." And so with the whole class of terms to which this one belongs, as has been pretty largely shown in this work. And now, as to the want of point of Professor Jowett's remark. Supposing that such an expression as "God's Righteousness" is in any measure a "mixed mode" of speech, does that weaken, or impoverish, or degrade it in the very least? Not by the smallest fraction. Is any true Briton so squeamish as to feel uneasy when a man says, By "England's power" the slave has been set free? But this is an expression exactly analogous to that, on account of which the language of Revelation is to be held cheap, according to this Author. But not only is his spear aimed far wide of the true scope; it is so completely so, and leaves the excellency of the Divine speech so untouched, that it would provoke laughter in the onlookers, did pity not come in as the true feeling. For here again

I will apply language, which none is better able to appreciate than Professor Jowett, to the entire department of Scriptural language now in question. Not only so; for it applies marvellously, too, to all those wonderful canons or formulas of speech by means of which the Holy Ghost has set forth the combined human and Divine nature of Immanuel, "the Son by whom God made the worlds."

"Παύρῳ δ' ἔπει θήσω φανερ' ἀθρόα, ἀλαθής τέ μοι ἔξορκος ἐπέσδεται· ἑξηκοντάκι γὰρ Ἀμφοτέρωθέν γ' ἀδύγλωσσος βοὰ κάρυκος ἐσλοῦ."

But thirdly: This Author has almost entirely overlooked the true key to a right understanding of the language of the New Testament, and turned aside for either quite inadequate or quite mistaken explanations. Thus he makes only one reference in the extract made above from his Work to the Old Testament Scriptures, which are in reality the true key; and the examples by which he illustrates that reference are, oddly enough, St James's well-known saying, "the wrath of man worketh not the righteousness of God," and a statement of St Paul's. And from the following passage taken from his Note (vol. ii. p. 95), one gathers what the Author appears to think the real mould in which the New Testament language was cast. Thus he says, "The same tendency to regard abstractions in relation to a person may be found also in the schools of Alexandria, the distinguishing peculiarity of which, as compared with the earlier Greek philosophy, was to regard all ideas as existing in a mind. Language adapted itself to the Alexandrian mode of thought. The mind existed prior to the ideas, which are therefore conceived as if its qualities or attributes, and naturally coalesce with it in the Alexandrian

phraseology." And in harmony with this he says, a little lower down in the same page, of the "Gospel," that "its language is encrusted with the phraseology of the Alexandrian Writers." Now, the Author makes as absurd a mistake in this as an early traveller in America would have done who supposed that the water in the lowest of that great chain of lakes came from some comparatively small neighbouring tributary, instead of from its mighty predecessor, and that, again, from its predecessors, the clouds of heaven at last being the fountain of the whole. For "the Heavens" indeed are the fountain whence flowed through Moses, and David, and Isaiah, and Daniel, and many others, that mighty volume of truth clothed in fitting speech, which our glorious Redeemer gathered up in His infinite heart to pour out again through His Apostles and Prophets for the quickening and irrigating of the whole world. And here I close with the remark, that the extraordinary language of this Author, in the Note immediately following that already quoted from—his Note "Of the Modes of Time and Place in Scripture"—has moved me as much as the subject I have actually handled to write as I have done. For I must firmly, but calmly, say, that this latter Note is couched in the language of a man who evidently does not know at all by sight what he speaks of; he speaks like a spiritually blind man of spiritual things, and he has never entered into the conceptions in the power of which the Holy Apostles and Prophets of Christ wrote. I declare I cannot express my convictions in any other than the above language.

CHAPTER V.

JUSTIFICATION OR SALVATION AS DESCRIBED IN THESE IDENTICAL TERMS IN HOLY SCRIPTURE.

§ I. 1. *The meaning of the term Justified employed in Romans* iii. 24, *&c., as it may be gathered from results already reached, and from some other sources.*—The last stage of our investigation has now been reached. This will consist in determining the meaning of Salvation or Justification as described in these express terms in the most critical passages that treat of it in Scripture. Of these passages, the most important (using the word important with a certain amount of license), is that same passage in the third chapter of the Epistle to the Romans, that was remarked on at the commencement of the last Chapter of this Work. That passage forms the heart of the momentous Epistle to which it belongs. According to the sense of that passage must the Epistle to the Romans be understood, so as to be held either an exposition of the doctrine of mere external or imputative and gratuitous Justification we have been contending against; or that other doctrine which we have stated, as in the heading to this Book, and endeavoured to maintain so far as our argument has yet reached. Indeed, we may safely say, that not only the sense of the Epistle to the Romans, but of the New Testament itself (and consequently of the Old Testament also) must be ruled according to the sense of St Paul's teaching in the third Chapter of that Epistle.

2. What, then, does the Apostle mean when he says: "Being justified as a gift by his grace, through the redemption that is in Christ Jesus, whom God hath set forth a propitiatory, through the Faith, in his blood, for the manifestation of his own righteousness, on account of the passing by of former sin in the forbearance of God, for the manifestation of his own righteousness in the present time, that he might be just, and justifying him who is of faith of Jesus" (Rom. iii. 24–26). Does St Paul teach in these words the dogma of a mere external, imputative, and gratuitous Justification or Salvation? or that we have contended for, as the Divine dogma, a Justification or Salvation involving in it an internal spiritual righteousness as one portion of the inestimable Divine gift, as well as the external or imputative righteousness of Christ's "one obedience," which is the other portion of the Divine gift? I say Justification or Salvation, because St Paul calls the Gospel God's power unto Salvation, in the first chapter and seventeenth verse of this Epistle, just because it makes known that very "righteousness of God" through which comes the Justification spoken of by him, as we now see in the third chapter. And on the ground of all we have now ascertained respecting this "righteousness of God," as described by the Apostle in the previous part of this Epistle, I now maintain that the truly Divine form of the dogma, or that taught by the Apostle, is the second of the two just mentioned, and by no means the first. The Apostle teaches, I maintain, that Justification or Salvation involves internal and spiritual elements no less than external or imputative elements. This is testified to, and proved, by the entire meaning of the equivalent or synonym of Justification or Salvation, viz., "Righteousness of God," as this is explained, not only in the previous portion of the Epistle to the Romans, but in other Epistles, and throughout the

New Testament, in the Old Testament too, and in the writings not only or so much of Augustine as in those of that Prince of Preachers, Chrysostom, the Mouth-of-Gold. And to see how completely synonymous the two forms of expressing Salvation just referred to are, let them be now contemplated as placed side by side in the two following "canons:"—"That I may win Christ, and be found in him, not having mine own righteousness, which is from Law (*τὴν ἐκ νόμου*), but that which is through faith of Christ (*τὴν διὰ πίστεως Χρίστου*), the righteousness which is from God by the faith (*ἐν Θιοῦ . . . ἐπὶ τῇ πίστει*)" (Phil. iii. 9); and again, "Knowing that a man is not justified by works of law (*ἐξ ἔργων νόμου*), but by faith of Jesus Christ (*διὰ πίστεως Ἰμσοῦ Χριστοῦ*), even we have believed in Jesus Christ, that we might be justified by faith of Christ (*ἐκ πίστεως Χριστοῦ*), and not by works of law: for by works of law shall no flesh be justified" (Gal. ii. 10). The exact parallelism of these two canons is palpable: what the former means, therefore, that also must the latter mean. This meaning has already appeared. But it remains to be pointed out that the meaning thus reached through our examination of the Scriptural canons touching "Righteousness of God," is confirmed by the entire weight of the result reached in our Chapter of Baptism as the Symbol and means of Justification or Salvation. And the lessons of that Chapter bear on an important point of the subject now before us, namely, the meaning of the term to justify (*δεκαιδυν*).

3. The true acceptation of this term, *δικαιῶυν*, to justify, was the very *tête-de-pont* (if I may be allowed the expression), in the struggle between the Lutherano-Calvinists and Romanists at and after the period of the Reformation. The former contended, in opposition to the latter, that the term had a forensic meaning, and that meaning alone.

And of course the point was carried within the domain of Lutherano-Calvinism; for all the Lutherano-Calvinistic Confessions and Formularies were based on their acceptation. I still except entirely from this statement the Confession of Knox, and to a very clear and remarkable extent the Articles of the Church of England. With the exception of England, therefore, in every land where the Legal Creed is Lutheran or Lutherano-Calvinistic, in so far as the Legal Creed is obeyed, the term δικαιοῦν (to justify) must be understood as employed in the Bible to bear only a forensic sense; that is, to mean the acquitting, or justifying as a Judge does, and not to make righteous as by regeneration and renewal. As for the proof of this, I would dispose, first and at once, of all that portion of it deduced from the Classical Greek writers at the time of the Reformation and since, by the very cogent consideration that it was vain to look in the Classical authors for what I contend to be an undoubted part of the acceptation of the term, namely, the sense of making righteous by a new creation, seeing that Hebrew Prophets and Lawgivers at the commencement, and afterwards the Apostles and Prophets of Christ, may be said alone to have possessed the conception of such a thing in the ancient world. Nevertheless, the radical sense of the term, even in Classical usage, was to make right (*see* Liddel and Scott). And that it is employed in the sense of converting to righteousness, and making righteous, in a very clear manner in a very large proportion of the passages where it is found in the New Testament, it is in vain to deny. Thus we have the express declaration of this formula in Romans vi. 7, "For he that is dead is justified from sin (ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας)." This clearly shows the very meaning of delivering from sin, and of so rectifying or justifying a man, which we also saw to inhere in the term δικαιοῦν as employed in Titus iii. 8,

and 1 Cor. vi. 11. There is another passage in point, viz., Rev. xxii. 11, in which we read, "and let the just be just still (*καὶ ὁ δίκαιος δικαιωθήτω*)." There is another reading that makes the passage run thus, "and let the just man still do justly (*καὶ ὁ δίκαιος, δικαιοσύνην ποιησάτο ἔτι*," *see* text of Scholz): and believing St John to be the author of the Apocalypse, I feel that this reading finds countenance in the language employed in his Epistles (1 John iii. 7). But there is one grave objection against the genuineness of this reading found in the circumstance that it breaks up in the most palpable manner that beautiful parallelism which characterizes the passage as it now stands. The existence of the parallelism, so strikingly apparent, when *δικαιωθήτω* (let him be just) is employed, is, I feel, an argument of as great force in support of the correctness of the old reading as the new reading (*δικαιοσύνην ποιησάτο ἔτι*, let him still be doing righteousness), affords a most striking illustration of the sense in which *δικαιωθήτω* must be understood. The use of the passive tense, too, in the case both of *δικαιωθήτω* and *ἁγιασθήτω* in this sense, is an exemplification of the principle pointed out in my remarks on Acts xvi. 31,[1] for it signifies how the "justifying" and the "sanctifying" are things to be done for man by Divine power, in contrast with man's independent activity in the cherishing and committing of evil, as is suggested by the use of the active voice while speaking of that subject in the first half of the verse (*see* Rev. xxii. 11). But it now remains to be pointed out, in addition, that the use by the Apostles and Prophets of Christ of the Greek verb *δικαιοῦν*, to signify both making righteous by conversion, and the being just or righteous, is only the carrying forward into the New Testament from the Old of conceptions and their appropriate modes of expression that were common in the Old. Thus, let the two fol-

[1] *See* p. 188.

lowing clear examples of this be attended to. In Isaiah xliv. 24, 25, we read: "Surely, shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified (יִצְדְּקוּ, *δικαιωθήσονται*, Sept.), and shall glory." Next, take the following passage in Daniel to exemplify the existence among the Old Testament writers of the conception to make just: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness (וּמַצְדִּיקֵי הָרַבִּים) as the stars for ever and ever" (Dan. xii. 4). The Vulgate renders this passage in the same manner as our Authorized Version; and they are certainly correct, though we read in the Septuagint, as the rendering of the two Hebrew words put down in the quotation *ἀπὸ τῶν δικαίων τῶν πολλῶν*. But as a clear instance of the use by the Seventy of the verb *δικαιοῦν* in the sense of making righteous, I would add this verse: "Therefore I have cleansed (*ἐδικαίωσα*, זִכִּיתִי) my heart in vain" (Ps. lxxiii. 13). Examples of the use of the Hebrew verb צָדַק in some one or other of the fitting forms to express the sense of "being just," are quite common. What a Concordance will at once supply need not be put down here.

4. I will now give the paragraph from Chrysostom's Seventh Homily on the Romans, already referred to as setting forth that Father's interpretation both of "righteousness of God" and its equivalent "Justification." It is the second paragraph of the Homily, and is to the following effect:—

"When then, he has increased their fears, he thereafter introduces the things of grace, setting them forth with the greatest desire for the remission of their sins, and says—*But now without law, righteousness of God is manifested.* Here he announces a great matter, and one needing every kind of proof (*πολλῆς δεόμενον τῆς κατασκευῆς*). For if those who lived under law, not

only did not escape chastisement, but were even more severely punished, how is it possible apart from law not only to escape punishment, but even to be justified? For he has affirmed two things of highest import here, both the being justified, and the obtaining of these great benefits without law. For this reason he does not say simply, Righteousness, but, *Righteousness of God*, demonstrating from the excellency of His person both the greater worth of the gift, and the power guaranteeing the promise; for to God all things are possible. And he has not said, was given, but, *Is disclosed*, thus cutting off the charge of novelty; for any thing disclosed comes into view as ancient and having been hidden. And more than this, for what follows shows that this is no new thing, for having said, *It is disclosed*, he has added, *Being witnessed by the law and the prophets.* For since it is given now, Be not disturbed, he says, nor be affrighted as at a new and strange thing; for both the Law and the Prophets have foreannounced it from early times. And some of the things respecting his proof he has adduced already, whereas others shall be adduced in the sequel: amongst the former, he has introduced Habbakuk, saying, *The just by faith shall live;* and amongst the latter, he introduces in the sequel Abraham, David, and others, to tell us about these things. For great was the account made of these persons in the foregoing times; for the one was a Patriarch and Prophet, the other a King and Prophet, and besides, the promises respecting these things were made to both of them. Hence Matthew, at the beginning of his Gospel, first makes mention of both these two, and then goes through their descendants in series. For having said, *Jesus Christ's Book of Genealogy*, he did not wait to say after Abraham, Isaac and Jacob, but after Abraham he mentioned David. And this is indeed remarkable, that he even placed David before Abraham, saying, *David's son, Abraham's son;* and then he began to recount Isaac, and Jacob, and all the rest in succession. On this account the Apostle here repeatedly comes over them, saying: *Righteousness of God truly, manifested by the law and the Prophets.* And that no one may say, And how can we, who ourselves contribute nothing to the matter in question, be saved? he shows that even we bring no small matter to it, I mean the faith (τὴν πίστιν). For having said *Righteousness of God*, he adds *through the Faith* (διὰ τῆς πίστεως), *in all, and upon all that believe.* Here again the Jew is disturbed, having no privilege beyond others, being numbered

with the whole world beside. That he may not suffer this, he again depresses him by the same fear as formerly, alleging: *For there is no difference, for all have sinned.* Say not to me, that such a one is a Greek, that such another is a Scythian, and that that third one is a Thracian, for all are in the same condition. For if thou hast received a law (νόμον), thou hast learned only one thing from that (τοῦ νόμου), namely, to become acquainted with sin as a whole (τήν ἁμαρτίαν), not to flee from it. Then, to prevent them from saying, But if we have sinned, yet not like these: he has added, *And they are come short of the glory of God.* So that even if thou hast not committed the same sins as those others, still thou equally comest short of that glory, for thou art of those that have stumbled; but those that have stumbled rank not among them to be glorified, but among them that are put to shame. But be not afraid: I have said these things, not to cast you into despair, but that I may show you the philanthropy of the Master. Accordingly he has added: *Being justified as a gift by his grace, through the redemption that is in Christ Jesus, whom the Lord hath set forth a propitiatory through the faith* (διὰ τῆς πίστεως) *in his blood, for the manifestation of his own righteousness.* Behold by how many proofs he establishes his affirmation; First, by the worth of the person, for he is not a man who works these things that he should fail, but the God who has all power. For it is *God's righteousness*, he says. Secondly, by the Law and the Prophets: and be not afraid when you hear the words, *Without Law;* for this agrees exactly with the Law itself. Thirdly, from the sacrifices under the Old Covenant; for in reference to these he said, *In his own blood*, reminding them of those sheep and calves. For, he says, if the slaughter of irrational creatures released from sin, how much more this blood? And he does not say simply, Ransom paid (λυτρώσεως), but, Redemption (or Deliverance) from (Ἀπολυτρώσεως), to the end we should never again return to the service of sin. And he calls this the propitiatory or mercy-seat for this reason, to show that if the type had such efficacy, much more will the Truth (ἡ ἀλήθεια) manifest the same efficacy. And again, to show that this was neither novel nor of late existence, he says, *Set forth before* (Προέθετο). And having said, *The Father set forth before*, and having manifested the righteous arrangement (κατόρθωμα) of the Father, he shows that this very thing is also the Son's: for the Father set it forth beforehand, and the Christ

executed the whole righteously by his own blood (ἐν τῷ αὐτοῦ αἵματι τὸ πᾶν κατώρθωσεν). *For the manifestation of his own righteousness:* What means this manifestation of his righteousness? It means a display as it were of wealth, to the end not only of His being rich, but of His making others rich; of life, to the end not only of His living, but of His quickening the dead; of power, to the end not only of His being powerful, but of His strengthening the weak: such is this manifestation of righteousness, to the end not only of His being righteous, but of His all at once (ἐξαίφνης) making others righteous (δίκαιους ποιεῖν) who were buried in the corruption of sins. And accordingly, when he himself interprets the meaning of this expression, The manifestation, he says: *That he might be just, and justifying him who is of faith of Jesus.*"

5. I have already indicated in what sense I understand δικαιούμενοι (justified) in this 24th verse, and have assigned some reasons, on the strength of which I hold that sense to be the correct one. But it is by looking into the full contents of this verse itself, and by understanding them in the light of what is elsewhere said in Scripture of the same subjects spoken of in this verse, that the real meaning, not only of the word "justified," but of the statement regarding it, is to be reached. For I hold by the principle, that the definitions or descriptions supplied by inspiration in one part of Scripture are the best (in truth, the only sure and infallible) interpreters of what is said in another part, when in both places the same topics are mentioned. In this manner will I now proceed to examine what is said in the verse under consideration, of being justified as a gift (δωρεὰν) by his grace, through the redemption that is in Christ Jesus. In these words three most important particulars, descriptive of this Justification, are enumerated; for in them it is first said to be done as a gift (δωρεὰν), or as a thing bestowed gratuitously; next it is said to be done by "the grace of God;" and it is said lastly to be done "through that redemption which is in Christ Jesus." Now into the

full meaning of these three particulars will I inquire; for Scripture presents ample materials for explaining each of them; and if, when thus explained, they lead to the same conclusions regarding the meaning of that condition, called "justified (δικαιούμενοι)," which the grammatical import of the word, and the connexion of it with "righteousness of God (δικαιοσύνη Θεοῦ)," described in verse 22, have already suggested, then will the most certain, as well as the widest Scriptural grounds be supplied for resting on the correctness of my interpretation. For while prosecuting this inquiry, another set of passages different from those already cited will be adduced. Aspects of The Truth, and connexions existing between various parts of it, other than those directly adverted to in the previous pages, will be considered. An opportunity of testing the correctness of what has been already said by new proofs will present itself. And if a similar result be still reached; *i.e.*, if the condition into which, "as a gift, by the grace of God, and through the redemption which is in Christ Jesus," men are brought, be discovered by the testimony of many other parts of Scripture, to be the very same as that which I have already indicated as meant both by "God's righteousness" and "justified;" then, in a manner apparently the most conclusive, will the accuracy of my analysis of "God's righteousness" be confirmed, and the tenor of my argument respecting Justification (as opened in page 279) be proved Scriptural.

§ II. 6. *What comes from God by way of gift.*—First, I will now proceed to inquire whether an examination into the Scriptural testimony regarding the three particulars mentioned in Rom. iii. 24, leads to an understanding of the condition named "justified (δικαιούμενοι)," similar to that which, for several reasons, I have come to; and I shall

commence with the first of these three particulars, δωρεὰν. They who are justified are said to be so justified δωρεὰν, *i.e.*, freely, and not on account of anything in themselves (for no Flesh can glory before God), but as a gift. That the adverb, δωρεὰν, sometimes means "in vain," or "to no purpose," appears from its use in Gal. ii. 21. That it also sometimes signifies "undeservedly," or "without any moral claim or desert on the part of an active agent, for treatment either good or evil," appears from its employment in John xv. 25. That it is also sometimes employed in the acceptation, "bestowed as a gift," appears from its use in such passages as 2 Thess. iii. 8, Matt. x. 8, Rev. xxi. 6, xxii. 17; and indeed this is the primary meaning of the word: see Liddell and Scott. That in the first of the three acceptations just enumerated, the word cannot be understood in the verse under examination is apparent. However, I hold that the sense "of undeservedly, or without any claim of merit on the part of the recipient," is undoubtedly implied when, in Rom. iii. 24, the persons spoken of are described as "being justified as a gift." The Apostle's teaching throughout the whole previous part of the Epistle, as in many other places, shows that Salvation, in all its parts, and as a whole, comes from God unto man while he is sinful and undeserving. It comes to him, however, out of Divine Grace and Mercy, that he may receive it as a free gift; and, accordingly, this sense, too, I hold to be implied in the passage in question. Indeed that δωρεὰν, in Rom. iii. 24, means, "bestowed as a free gift, not because man deserves it, but because God hath mercifully provided it," must I feel be allowed by all who attend to the force of what is said in Scripture respecting Salvation, and whatever views they may entertain regarding the elements which form that Salvation, or regarding the exact meaning of that state, styled "justified (δικαιούμενοι),"

and which is constituted or formed "freely (*δωρεὰν*)." With this understanding of the meaning of the word, I now inquire what it is which we are told in Scripture that God bestows under the Gospel dispensation "in the manner of a gift," or "as a gift."

7. Now the Holy Ghost, or the Spirit of God, whose work I had occasion to speak of while describing the Bath of Regeneration and Sanctification, is expressly called "the gift (*ἡ δωρεὰ*)," or "the gift of God (*ἡ δωρεὰ Θεοῦ*)," in the following passages, John iv. 10, Acts ii. 38, viii. 20, x. 45, xi. 17. It is also evidently the Holy Spirit who is styled "the heavenly gift," in Heb. vi. 4; and again, "the Spirit of grace," in Heb. x. 29. It plainly appears from such passages as John vii. 37–39, Acts xi. 16, 17, Gal. iii. 2, v. 5, that this gift is bestowed upon such as believe in Jesus Christ: this, I say, plainly appears, if the actual meaning of such statements be looked into, and if they be not modified merely to suit a system. This corresponds with what I stated in the chapter on "Faith and The Faith," in which I remarked, that while, by a divine drawing and teaching, men come unto Jesus Christ the Son of God, or believe in him, so do such become receptive of the Holy Ghost, or they receive that gift. And that faith, or the subjective condition of believing, is understood by the Apostle as belonging to those persons whom he describes, Rom. iii. 24, as "justified freely (*δικαιούμενοι δωρεὰν*)," is evident both from his having spoken of these very persons in the 22d verse as the "believing," and from what he says in the 25th about "through the Faith," and in the 26th about "him of Faith of Jesus (*τὸν ἐκ πίστεως Ἰησοῦ*);" in both of which expressions faith is affirmed of the "justified." But again, that while this gift of the Spirit is bestowed upon the believing, and is received by Faith, it is also bestowed in order that they may be brought fully into "The Faith," or in order

that they may have Christ dwelling in them "through the Faith," appears from such statements as that in Eph. iii. 16, 17, "That he might grant to you according to the riches of his glory, to be strengthened with might through his Spirit in the inner man, that Christ might dwell in your hearts by the Faith (διὰ τῆς πίστεως)," comp. Eph. i. 17, &c., Col. i. 27, 28, &c. And, indeed, this is the very process for the conducting of which within them the Holy Ghost, the Comforter, was promised by Christ to his disciples (John xvi. 13, 14). This promise just referred to was indeed primarily made to those disciples, who were also the Apostles of the Lord, even as it was extraordinarily fulfilled in them; and The Truth, or the things of Christ, are spoken of in it—not The Faith, or simply Christ. But that the fulfilment of the promise bears reference to none of Christ's disciples except the Apostles, Evangelists, and Prophets, cannot be supposed in opposition to all that is said of that one Spirit into which all Christians are baptized (1 Cor. xii. 13); and the parallelism of The Faith and The Truth has been already pointed out; while the coincidence of meaning between the expressions, "knowing or caring for Christ," and "knowing or caring for the things of Christ," needs not a minute demonstration (comp. Phil. ii. 21, and iii. 1, &c.)

8. The remarks made in the previous paragraph prepare the way for considering a passage in which the Apostle describes Salvation, points out how it is conveyed and enjoyed, and declares the whole to be the gift of God. I refer to Eph. ii. 8–10, in which passage we thus read: "By grace are ye saved through the Faith (διὰ τῆς πίστεως) and this not of yourselves, it is the gift of God (Θεοῦ τὸ δῶρον), not of works that no one might boast. For we are his workmanship created in Christ Jesus unto those good works, which God has afore prepared that we should walk in them." Now, while this passage illustrates what is said in

Rom. iii. 24, about being justified *gratis* "(δωρεὰν)," and while as an illustration of this I have adduced it; still the two passages mutually illustrate and explain each other in so many points that I cannot resist alluding to some of these. Thus that we have in this part of the Epistle to the Ephesians a formula containing a meaning not only of as wide and as important a kind as that in Rom. iii., but treating also of the same subject, can scarcely be contradicted. Here it is the "saved" of whom the Apostle speaks, and whose condition, as a whole, he declares to be "the gift of God;" whereas it is the justified he speaks of in Romans, and says that they are brought into that estate "as a gift." Then all is said to be done "by grace;" even as in Romans all is said to be done "by his grace." Here the "Saved" are said to be "saved through the faith (διὰ τῆς πίστεως);" even as in Romans the "Justified" are said to be so "through the redemption that is in Christ Jesus;" but that is immediately explained in the 25th verse, in which Christ is called "the propitiatory, through the Faith, in his blood;" and by what is said in the 26th verse, of God's justifying "him of faith of Jesus." And finally, by yet another characteristic feature, observable in each of them, is the identity of the two passages marked out; for while in Ephesians the Salvation is said not to be by works, "that no one might boast, for we are his workmanship," &c., so in Rom. iii. 27, the Apostle asks, "where then is boasting? it is excluded." Seeing, then, that there are so many marks of identity between them, it is plain that while the passage in Ephesians most fully illustrates the meaning of δωρεὰν in Rom. iii. 24, it serves for much more, and may be employed as the explanation in another form, and by a different kind of language, of the same truth taught in Rom. iii. 24, &c. Thus, for example, whatever is meant in the former by the "saved," and what is there said of

the manner in which men are brought into that condition, may be understood of "the justified" in the other.

9. But what is meant by the term "saved," in the affirmation "by grace are ye saved through The Faith." Now, the answer to this question may be gathered from the previous context. For after having described in the beginning of the chapter the condition of the Ephesians before their conversion, the Apostle says, reading from the 4th verse, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, quickened us together by Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness towards us in Christ Jesus." Now, from the manner in which the parenthesis, "by grace ye are saved," is in this extract introduced at the end of the 5th verse, it is evidently implied that the Apostle wished to be understood, both as giving a description of those elements which constitute Salvation, and as pointing out from whence it springs, and how it is produced. The identity of these elements, as described in this extract, with those described in other passages already examined, and with those symbolized in Baptism, will, I think, at once appear without any detailed illustration. For "the quickening together," and "the raising up together," find their explanation at once in Col. ii. 13, and Rom. vi. 4; while "the sitting together in heavenly places in Christ Jesus," finds its illustration in Phil. iii. 20, and Heb. xii. 22, &c., in which passages the exalted spiritual privileges of Christians are described; and in all this the mercy and loving-kindness of God are marvellously displayed (Titus iii. 3, &c.) After he had in this manner described Salvation, and indicated parenthetically in the 5th verse its source, and how it is produced

(*see* p. 350, § III.), the Apostle discloses this view of it fully in the 8th and following verses. And when that which is really meant by the Salvation here referred to is considered: when it is observed how this Salvation is here affirmed to be by grace through The Faith (διὰ τῆς πίστεως), I feel that its exact correspondence with much already said in the previous pages about "The Faith" (respecting its full meaning, its character, and its efficacy) must appear; and that by this passage there is a strong confirmation afforded to the correctness of those statements which have been made. But after what has been said in previous parts of this Work (*see* Book I. ch. iv., and Book II. ch. iv., para. 11), I will not now dwell upon the words "ye are saved through The Faith." I will only remark, that by "The Faith" here mentioned, as the means through which Salvation is enjoyed, is evidently meant that same thing of which the Apostle says, Gal. iii. 26, "For ye are all sons of God through the Faith in Christ Jesus," and in proof and explanation of which he straightway adduces Baptism; is evidently meant that same thing which is thus spoken of, Phil. iii. 9, 10, "by the Faith, which is for knowing him, and the power of his resurrection, &c.;" is evidently meant, in short, the redeeming power, the quickening energy, the enlightening and sanctifying Truth which are in Jesus, "the Author and Finisher of The Faith," on the one hand; and the believing, the knowing, the being influenced by these as they are in Christ Jesus, on the other hand. And that all this is the gift of God appears as clearly from what I said a little ago of the Spirit, and of His operations, which are styled "the gift of God," as it now does, from Eph. ii. 8, in which we read, "By grace are ye saved through The Faith;" while of a truth "all things are from God, who hath reconciled us unto himself by Jesus Christ," who is the brightest and most glorious gift of God unto sinful men.

10. The view which I have presented in the immediately foregoing remarks of the Apostle's meaning in Eph. ii. 8, is abundantly confirmed by what he states in the two subsequent verses. For in these he explains in another form what he had said in the eighth verse—in that very form, indeed, which I have had occasion already to examine at some length. Thus, having said, in the 8th verse, "for by grace are ye saved through The Faith; and this not of yourselves; it is the gift of God;" he immediately adds, 9th and 10th verses, "Not of works, that no one might boast, for we are his workmanship, created in Christ Jesus unto those good works which God has afore prepared that we should walk in them." In these words Christians are declared "to be created in Christ Jesus unto good works," just as I pointed out to be the case when considering somewhat at length the subjects of Washing and Renewing in the name of the Lord Jesus, and in the Spirit of our Lord. In these words, too, the element of works wrought in man's own strength is excluded from any share in the securing of Salvation in the very same manner as it is excluded both by express terms occurring in *all* the passages which describe Salvation, and by the very idea of that Salvation which such passages describe (*see* Tit. iii.; 1 Cor. vi. 11; Rom. iii. 20, &c.; Gal. ii. 16; Eph. iv. 20, &c.; Phil. iii. 1, &c). For the idea of Salvation, as formed from such passages of Scripture, is that of a free gift provided by God, and bestowed by him through Christ Jesus, and by His Holy Spirit—a Salvation as much from the corrupting and killing power as from the guilt of sin—a Salvation which, as a sinful and guilty creature, man must accept of from God in the manner of a gift. In this way all boasting (*καύχησις*) in the matter of Salvation is excluded on man's part from first to last, seeing that ere he can ever receive the gift, he must feel and confess himself a sinner, and he

must always employ the language, "for the whole is from God (ἐκ Θεοῦ), who has reconciled us unto himself by Jesus Christ" (comp. Eph. ii. 9; Rom. iii. 2; 1 Cor. i. 29, 31).

11. It appears, then, from the Scriptural testimony just adduced, that while the Spirit is called "the gift of God;" that while this gift is bestowed on the believing, and received by faith; that while by the Spirit, "The Faith" or "The Truth" is fully taught unto the believing, and Christ thus dwells in their hearts "through the Faith:" so at the same time is the whole of Salvation which comes "by grace through The Faith (διὰ τῆς πίστεως)," simply a gift of God. The bearing of all this upon the Apostle's statement in Rom. iii. 24, "being justified as a gift," is now readily apparent. But before entering on this point, I must consider the remaining particulars enumerated as descriptive of the manner in which, or the agency by which men are brought into the condition of "the justified."

§ III. 12. *What Scripture means by Grace.*—The second thing mentioned in Rom. iii. 24, is the grace of God, for the Apostle says, "being justified as a gift by his grace (τῇ αὐτοῦ χάριτι)." The grace of God is mentioned in the passage, Eph. ii. 5, 8, I lately remarked, as being the source of Salvation, and the power producing it. The Apostle told the Ephesians "by grace are ye saved through the Faith," thereby clearly pointing out Grace as the agency by which they were saved, and "The Faith" as the medium through which Grace acted. So in Rom. iii. 24, after having declared, that in the manner of a gift believers are brought into the condition of "the justified," he points out the agency thus, "τῇ αὐτοῦ χάριτι," *i.e.*, "by the grace of God." But it now becomes a matter of importance to determine, by an examination of Scriptural statements, that this is really meant by "the grace

of God." For if a full and right understanding of such formulas as Rom. iii. 24, &c., and Eph. ii. 8, &c., be of the utmost moment; so of a commensurate importance (because ensuring a right understanding of the whole) must it be to discover the Scriptural meaning of the terms employed in such formulas, or rules of "The Faith."

13. Now, by "the grace of God" is undoubtedly often meant that mercy and love out of which sprang the whole plan of Salvation and Redemption through Jesus Christ—that unmerited mercy and love, by which, through the redemption that is in Christ Jesus, sinners, when believing, are translated from a condition of guilt and condemnation into an estate of Salvation, and peace with God. This inexpressibly important and beautiful meaning of the expression, "Grace of God," should ever be contemplated according as it is taught in Scripture (*see* Eph. i. 6–8; 2 Cor. viii. 9; Acts xx. 24). And indeed the Gospel (whether viewed as a whole, or in its various provisions, each and all of which are directly intended for furthering and securing Salvation), is the wonderfully bright and glorious manifestation of the Grace, Love, or Mercy of God. For the Gospel makes known "a great Salvation," which it declares sprang from the Grace, Love, or Mercy of the Father (Eph. i. 6–8; John iii. 16, 17; Tit. iii. 5); which it teaches was and is wrought out, secured and advanced by the gracious mediation of the Son (2 Cor. viii. 9; John i. 15–17); and which it announces as being applied to sinners by the Holy Ghost, the Spirit of Grace (1 Cor. vi. 11; Heb. x. 28). The contemplation of this wonderful display of his character made by God (for "God is Love"), is suggested by St Paul when he says (Rom. v. 20), "where sin abounded, grace hath much more abounded." Now, as in the Gospel there may be discerned an ineffably glorious display of Divine Grace and Mercy, so must all which men

receive through the Gospel from God be traced up to the unmerited love and benignity which have thus manifested themselves. For it is to be observed that the Grace or Mercy of God does not terminate merely in presenting such a manifestation as the Gospel exhibits even before the eyes of the angels, "who eagerly look into these things," though they are not in the same manner with men directly interested in them. The Grace of God rather, as it has manifested itself by providing that "so great Salvation," which the Gospel makes known, continues its operations in order "that so great Salvation" may be applied to men, and enjoyed by them. And accordingly this aspect of the subject must be contemplated before it can be fully seen what is meant by the "Grace of God" in such passages as Rom. iii. 24, Eph. ii. 8, Titus iii. 7.

14. Attending, then, to a few out of the many statements made respecting the "Grace of God," it will be seen that there are not only passages which teach how all benefits which believers enjoy, and all energy which they can exert, spring from Grace, but that there are formulas of a most comprehensive character which teach how the whole process of Salvation is carried on within and upon believers by the saving Grace of God.[1] Thus we read, in John i. 16, 17, "And out of his fulness have all we received and grace for grace; because the Law was given by Moses; but the Grace and the Truth came by Jesus Christ;" with which compare what is said of Christ's Fulness (Col. ii. 9, 10), and what Christ is made to such as are in him (1 Cor. i. 29). Again, the Apostle Paul traces all that he was, and that he was enabled to accomplish, to the Grace of God (1 Cor. xv. 10; Eph. iii. 7). St James saith, "God resisteth the proud, but giveth grace to the

[1] Pindar, Olymp. xiv., sets forth one of the Pagan conceptions of Grace (ἡ χάρις).

humble" (James iv. 6). Christians are enjoined to be strong in the grace of the Lord Jesus (2 Tim. ii. 1), and to grow in grace (2 Pet. iii. 18): while in Heb. iv. 16, we find the admonition, "Let us therefore come boldly unto the throne of Grace, that we may obtain mercy (ἔλεον), and may receive grace for help in time of need (χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν)." And all such things as have just been referred to or enumerated are summed up in that important passage, Eph. i. 3–7, in the last verse of which we read, "In whom we have the redemption (τὴν ἀπολύτρωσιν) through his blood, the forgiveness (τὴν ἄφεσιν) of sins according to the riches of his grace." But there is a passage to which I will now turn, and which I will examine with some care and minuteness, because it presents a formula of the most important kind on this very subject of Grace; and because under it may be seen comprehensively stated and described, the central truth of this important theme.

15. The passage to which I have just alluded occurs in Titus ii. 11, κ.τ.λ. It runs thus: "For the saving Grace of God hath appeared to all men, educating us to deny ourselves to all ungodliness (τὴν ἀσέβειαν) and every worldly lust, and to live in the present world soberly, righteously, and godly; waiting for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and sanctify unto himself a peculiar people, zealous of good works."[1] The importance

[1] "Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις· παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς"

of the truths taught in this passage clearly appears from the emphatic manner in which they are enforced in the words of the 15th verse; and in this respect may be traced a parallelism between it and the formula in chap. iii. (comp. 8th verse), already examined; while in all respects these two portions of St Paul's writings are worthy of the most careful comparison. For they appear to differ only in this respect, that while in chap. iii. the Apostle is tracing from the first, and through its various stages, the work of Salvation, as carried on within and upon a man, in chap. ii. he is describing how, and by what means, a man is influenced who hath entered upon the path which leadeth heavenward. Here he is describing how that same "saving grace of God acts," by which, according to Titus iii. 7, it is accomplished, "that being justified by his grace, we might become heirs according to the hope of eternal life."

16. But I ask, what must be understood by "the grace of God that saves," which it is said in the 11th verse hath appeared (ἐπεφάνη) unto all men? Now, under this is undoubtedly comprehended what has been made known in that objective work accomplished by Jesus Christ, as appears both by the parallel expression employed in Titus ii. 4, and also from its being distinctly stated in Titus ii. 14, "who (that is, Jesus Christ) gave himself for us, that," &c. But does it mean only that manifestation of his love and mercy which God hath made in Christ Jesus objectively, and which even those may in a certain manner behold who feel not "Christ crucified to be wisdom of God, and power of God unto Salvation?" or along with this objective display of Divine Grace made in Christ Jesus, does it also denote that Divine influence in the heart of the believer, which is styled Grace, and which by the Spirit of grace is infused? (see 1 Cor. xv. 10;

James iv. 6; Heb. vi. 16, and x. 29). Now the very epithet applied to "the grace of God," viz., ἡ σωτήριος, "that which is saving," appears plainly to denote that Divine influence which savingly instructs, sanctifies, and strengthens: and what confirms this is the description given of the mode in which this "grace of God, which is saving," acts; for it is described (as "παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι, κ.τ.λ.," *i.e.*), as instructing, training, or educating us, to live and to act in a certain mode. And as the whole strain of Scripture teaching shows that it is not by warnings, or doctrines, or truths, presented *ab extra*, that the Christian is taught or educated "to work out his Salvation with fear and trembling," but "because it is God who worketh in him (ἐνεργῶν) both to will and to do (ἐνεργεῖν) of his good pleasure;" so in this same sense (that sense, too, which the passage itself suggests) are we led to understand "the grace of God," when described as "that which is saving," and "which educateth us" how to live. But there is another thing confirming this interpretation. For a form of expression occurring at the commencement of the passage under examination, when compared with other passages in which it is found, illustrates what has been said, and brings out the most forcible meaning which St Paul's words contain. Thus it is said, in the 11th and 12th verses, "the grace of God, which is saving, hath appeared to all men educating us." Now there is a like form of expression in 2 Cor. v. 15, "And Christ died for all, that we who live should no longer live to ourselves, but to him," &c. So in like manner it is said, 1 Tim. iv. 10, "Who is the Saviour of all men, but specially of the faithful." Following the analogy of these verses, I read in Titus ii. 11, 12, "for the grace of God, which is saving, hath appeared unto all men, teaching or educating us (who have believed and received grace), that denying, &c."

And while there is authority for supplying this, inasmuch as we thus read in 2 Cor. vi. 1, "We then as workers together beseech you also that ye receive not the gift of God in vain;" so is it undoubted that the "we," of whom Paul speaks, had received grace. The saving Grace of God, then, is for educating and training such as receive it; so that "denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world." And in fine, while this must undoubtedly be understood as being accomplished by a man's exerting his own powers and faculties in self-denial, and obedience to the will of God, in accordance with the teaching of that Scripture, the whole of which is "for education (παιδείαν) in righteousness" (2 Tim. iii. 16), and while influenced by all the motives which are alike supplied by the love of God in Christ, and by the holiness of God, whose high calling in Christ is in holiness (2 Thess. iv. 7, &c.); still it must also as undoubtedly be accomplished in the power of the Spirit of Grace. For in this 12th verse the Apostle is just describing that twofold work of death with Christ unto all sin, and of rising again with Him to walk in newness of life;—that twofold process which, under the heads of the Bath of Regeneration and Renewal, or Sanctification, has already been examined;—that twofold work which is conducted by the Spirit in accordance with the Truth as it is in Jesus, so that "by sanctification of the Spirit, and belief of the Truth," Salvation may be reached.

17. But the correctness of what has now been said will be confirmed when the connexion between the 12th and 13th verses has been considered. What the Apostle says in the 13th verse about "expecting the blessed hope," &c., must evidently be connected with "that we may live" in the 12th verse, and suggests a reason or motive why Christians "should live soberly, righteously, and godly in

this present world." This reason or motive exists in what is termed "the blessed hope," which Christians are described as "waiting for;" and this hope, again, is identified with that which is termed "the glorious appearing of our great God and Saviour Jesus Christ." What, then, is there in this "glorious appearing of the Great God and our Saviour Jesus Christ," which has identified with it "that blessed hope of Christians?" When this question is answered, it must appear most clearly, that by "the saving grace of God" is meant as much the power which saves from the dominion, as the power which saves from the guilt of sin.

18. Being aware of the vastness and importance of the subject suggested by the above question, and of the various opinions held respecting the topics connected with it, I have no intention of doing more than merely answer it so far as my present object requires; and that as much as possible by the statement of some general principles which Scripture most plainly teaches, and which all who acknowledge the authority of Scripture must allow, however they may differ about details. If we look, then, at the many statements made regarding that "second coming of the Lord Jesus Christ," with which "the blessed hope of Christians" is connected, we find it clearly taught, that he is to come for Judgment (comp. Matt. xxv., Mark xii., Luke xxi., John v. 27, &c., Acts xvii., 2 Cor. v., 2 Thess. i., 2 Tim. iv., 2 Peter iii.) All men, as we learn, must be judged by Jesus Christ (Matt. xxv., John v., 2 Cor. v., 2 Tim. iv.); and who they are that shall not inherit (κληρονομήσουσι) the kingdom prepared by God (Matt. xxv., Gal. v. 21, 2 Thess. i.); as also who they are that shall inherit that kingdom, are things taught in the clearest and most solemn manner (Matt. xxv., Luke iv. 14, Col. iii. 1, &c., 2 Thess. i.) And inasmuch as this unspeakably important event is one in which all are interested, it is

accordingly employed as a means in Scripture for appealing powerfully unto all; so that, on the one hand, those who have not yet done so may come unto that Saviour in time, who shall be their Judge for eternity (Acts xvii. 31, xxiv. 25; 2 Cor. v. 10, 11); and so that, on the other hand, those who have come unto him may live in obedience to the Truth of the Gospel (Col. i. 28, 29; 2 Tim. iv. 1, &c.; 2 Pet. iii. 11, 12).

19. This grand event is indeed always represented as being for the members of a certain class a source of greatest joy and hopefulness, even "the blessed hope;" because then they shall inherit the kingdom of God. But then at the same time the characters of such as may thus contemplate it, and the means, the power, the energy, by the use and influence of which it thus becomes a blessed hope, are all most distinctly, most emphatically, and most solemnly described. In the first place, as for the character of those to whom the appearance of the Lord forms the object of a blessed hope, it is taught in the circumstance, that "the called of God," the "disciples of Jesus Christ," and "his saints," are described as the persons to whom it is such (Luke xiv. 14; Col. iii. 1, &c.; 2 Thess. i. 10; 2 Pet. iii. 11, 12). It is as definitely and as solemnly taught in such statements as these, that "the new creature (or faith working, ἐνεργουμένη, by love) alone availeth in Christ" (comp. 1 John ii. 3, and iv. 17); and that "without holiness no man shall see the Lord" (Heb. xii. 14). But such comprehensive statements as these are expanded and explained in innumerable passages, which fully and forcibly detail what are the sins and corruptions of the old man, which must be crucified and mortified; and what are the graces of the new man, which should be sought after and put on, in the prospect of standing before the Lord in judgment. In short, Christians are enjoined, in accord-

ance with the principles of "goodness, righteousness, and truth," to "work out their Salvation with fear and trembling," for "the saving grace of God hath appeared unto all men; teaching us (who have received it) that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." In the second place, the power and energy by which all this may be accomplished in a larger or smaller degree, and "according to the measure of the gift of the grace of God," but which, in some degree greater or less, must be accomplished ("for without holiness no man shall see the Lord"); the power or energy, I say, by which this may be accomplished is the grace of God vouchsafed in the Spirit of Grace shed upon Christians through the Lord Jesus Christ. And in addition to the proof of this, already advanced (see page 355), let these passages be considered. In Gal. v. we thus read from the 5th verse ("Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. Ἐν γὰρ Χριστῷ Ἰησοῦ, οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δὶ ἀγάπης ἐνεργουμένη," words which I thus render): "for we by the Spirit from faith wait for the hope of righteousness; for neither circumcision availeth aught in Jesus Christ, nor uncircumcision, but faith working by love." That my rendering of the 5th verse is correct, no one who looks at the Greek can, I think, deny; and that the Spirit is received by faith the Apostle had already shown in chap. iii. 2. That righteousness also comes by the Spirit appears not only by what is taught in such passages as 2 Cor. iii. 8, 9, and Gal. iii. 21, but by the express declaration found in Eph. v. 9, "For the fruit of the Spirit is in all goodness, and righteousness, and truth." It is in this manner through the Spirit received by faith, and working righteousness in them (comp. Jer. xxxi. 33, and 2 Cor. iii.); by God enabling them to work out their

Salvation with fear and trembling (Phil. ii. 12, 13), that the appearance of Christ the second time without sin unto Salvation becomes unto such as believe in him and are in him a blessed hope (comp. Rom. viii. 1). In the expectation of this glorious appearing, Christians, by the saving grace of God "are taught and educated, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world." In accordance with this, St Paul, after having described the second coming of the Lord, its results to his adversaries, and its blessed effects upon his saints, thus prays, 2 Thess. i. 11, 12, "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." With the first of these two verses comp. Eph. iv. 1, &c., v. 9, Col. ii. 9, 10, &c., Phil. ii. 12, 13; and with the latter of them, Acts ii. 39, Gal. iii. 26, &c., Eph. vi. 26–28, John xvii.

20. I have now endeavoured to adduce some Scriptural grounds, upon the sufficiency of which I hold that, by "the Grace of God," in Rom. iii. 24, as in many other passages, is meant not merely that objective display of Divine mercy and love made in Jesus Christ the Redeemer, but more especially that saving energy and power of the Spirit of Grace through which men are saved. This as undoubtedly forms part of what is called in Scripture the Grace of God, as does the Divine movement and working in Christ Jesus, when he fulfilled all righteousness, and died for us; and, consequently, the one as much as the other must be contemplated, in order to a full conception of Grace. It is indeed "through that redemption which is in Jesus Christ" that Salvation is enjoyed, "for there

is now no condemnation to them which are in Christ Jesus, which walk not after the Flesh but after the Spirit." "That redemption which is in Christ Jesus" is the sole meritorious cause of our Salvation, and it is by being in him that Salvation is enjoyed. That there is such a Redeemer, and that there is such redemption in him, is the most wondrous manifestation of the Divine love. This I have already recognized at the commencement of my remarks on Grace; this I see taught in Titus ii. 14; and I shall have an immediate opportunity of enlarging upon this point while considering the third particular mentioned in Rom. iii. 24, namely "the redemption that is in Christ Jesus." And I cannot but consider that the very fact of this third particular being so specifically mentioned in the 24th verse, and explained as it is in the 25th and 26th verses, shows how the first two particulars are more peculiarly to be understood. Thus "as gratuitousness (δωρεὰν)," being the first particular, describes the manner in which the condition of "being justified" is formed; and as "by the Grace of God," which is the second particular, points to the power or agency by which the condition is formed; so does the third particular, "through the redemption that is in Christ Jesus," point to the meritorious cause or agent by whom, by the consequences of whose work, and by being in whom, men are justified. This, at least, is the sense in which I am led to understand the passage. And having now shown how, by the Grace of God, men are taught and educated to live—how, by the Spirit of Grace, righteousness is formed in such as believe, I will advance to the examination of my next topic.

§ IV. 21. *The Redemption that is in Christ Jesus.*—The third point suggested for examination by Rom. iii. 24, is the meaning of that declaration, that the "justified"

are brought into this condition "through the redemption that is in Christ Jesus." I understand the preposition διὰ in this expression to convey the sense of "through, or by means of," this being a common meaning of the word when connected with the genitive case, and one evidently conveyed in such an expression as Eph. i. 17, "through his blood." But it is needless to inquire minutely into the meaning of this term; because the sense just stated is the recognized one in the authorized version; and because the manner in which it is to be understood that men come to be justified, "through the redemption that is in Christ Jesus," must be gathered from a consideration of what is largely and most expressly taught on this very subject of Redemption in the New Testament Scriptures. And, accordingly, I will now examine what is taught in Scripture respecting Redemption (ἀπολύτρωσις), and the kindred subject of Reconciliation (καταλλαγὴ), hoping that in this way I may make it appear as the result how men come to be justified "through, or by means of the redemption that is in Christ Jesus."

Now, one all-important aspect of the redemption that is in Christ Jesus is expressly taught to be this: He is a Ransom (λύτρον or ἀντίλυτρον), and there is redemption (λύτρωσις or ἀπολύτρωσις) in Him, inasmuch as He died on account of sin, and in the room of sinners; so that sinners, in a mode consistent with the Divine justice, might be forgiven. Thus our Lord declared, as we read in Matt. xx. 28, and Mark x. 45, "that the Son of Man had come to give his soul a ransom (λύτρον) for many;" or, as St Paul expresses it (1 Tim. ii. 6), "who gave himself a ransom (ἀντίλυτρον) for every man." While speaking specially of "The Law," Paul says (Gal. iii. 13), "Christ hath redeemed us (ἡμᾶς ἐξαγόρασε) from the curse of The Law (τοῦ νόμου), being made a curse for us; for it is written, 'Cursed is every one

that hangeth on a tree:'" and again he says (chap. iv. 4, 5), "but when the Fulness of the Time was come, God sent forth his own Son, made of a woman, made under Law (ὑπὸ νόμον), to redeem them that were under Law (ἵνα τοὺς ὑπὸ νόμον ἐξαγόρασε)." The redemption here spoken of is that from a curse pronounced against sin; and it is declared to be not only for such as were under The Law, but for such as were under Law in general. There is an exact analogy between this and what John the Baptist said of Jesus (John i. 29), "Behold the Lamb of God," with an evident allusion to "The Law;" but then he adds, "that taketh away the sin of the world." The very same truth we find taught in 2 Cor. v. 19, compared with other passages, such as Rom. v. 10: only the words reconcile (καταλλάσσω) and reconciliation (καταλλαγὴ) are there employed. The Apostle Paul, after having said (2 Cor. v. 14), "For if one died for all," again says, in the 19th verse, "God was in Christ reconciling the world to himself, not imputing unto men their trespasses:" which reconciliation, as we learn from Rom. v. 10, was effected when men were enemies "by the death of the Son of God" (comp. Eph. ii. 16, and Col. i. 21, 22).

22. According to these Scriptural statements, then, one aspect, one all-important element, in "the redemption that is in Christ Jesus," is this: Jesus Christ bore the curse of "The Law" by dying on the cross. He died "on account of sin (περὶ ἁμαρτίων)" (1 Pet. iii. 18), and in the room of sinners "the just for the unjust" (1 Pet. iii. 18), or "for all (ὑπὲρ πάντων)" (2 Cor. v. 15), or "that by the grace of God he should taste death for every man (ὑπὲρ πάντος)" (Heb. ii. 9). As the Lamb of God, he hath taken away the sin of the world; and God was in him, reconciling the world unto himself, not imputing unto men their trespasses; and thus every barrier erected by sin between a thrice holy God and

sinful man was removed, so that man might return unto God, knowing that there is "forgiveness with him, that he may be feared." This Redemption, effected by Christ's dying the just for the unjust; this propitiation (1 John ii. 2), offered by the Lamb of God, was, we are told in Rom. iii. 25, 26, "for the manifestation of God's righteousness," and that in various respects, which have already appeared. And it is on the ground of this demonstration of the Divine justice that a full and a gratuitous Salvation, both from the power and the guilt of sin, is offered in the Gospel to all who repent (μετανοοῦσι) and believe (πιστευοῦσι), (John iii. 14, &c.; Acts ii. 38, x. 43, xvi. 31, xx. 21; 1 Cor. vi. 11; Tit. iii. 3, &c.)

23. But what has just been said will be confirmed and illustrated by attention to other declarations on the subject of Redemption. For there are numerous and explicit statements, which not only teach that one of the most vitally important gifts of God bestowed under the Gospel dispensation comes through "that redemption which is in Christ Jesus," but that this gift, with its accompaniments, really forms an all-important element in that "eternal redemption Jesus hath obtained for us." I refer to the connexion which may be clearly traced in Scripture between the death of Christ Jesus and the mission of the Holy Ghost, the Comforter, and to the manner in which (according to the plainest import of many passages) by the Holy Spirit, the grand end and purpose of Christ's death are secured; so that men come actually to be ransomed, redeemed, set free "from all iniquity" (comp. 1 Cor. vi. 19, 20; Tit. ii. 15; 1 Pet. i. 18, 19).

24. That there was the closest connexion between the death of Jesus Christ and the mission of the Paraclete, that the first was (in some manner) a necessary step towards the second, is plainly taught. And as, indeed, to the perfect

merit of "Christ's obedience unto the death" must be traced his own exaltation, and all the blessings consequent thereupon to his people, so to the same source must be traced that peculiar Gospel blessing, the mission of the Comforter. The following are a few of the passages which clearly indicate the connexion between Jesus' death and the sending of the Holy Ghost. A saying of our Lord is recorded (John vii. 37, 38), and it is added (verse 39), "but this spake he of the Spirit, which they who believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified:" and our Lord himself said, John xvi. 7, "Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." St Paul says expressly, in Gal. iii. 13, 14, "Christ hath redeemed us from the curse of the Law," &c., "that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through the Faith" (comp. verses 23, 25). It is further said, in Eph. iv. 8, "Wherefore he saith, 'when he ascended up on high, he led captivity captive, and gave gifts unto men;'" *i.e.*, filling up the quotation from Ps. lxviii. 18, "yea, for the rebellious also, that the Lord God should dwell among them." And, in exact agreement with all this, we learn that it was after our Lord's death and ascension, that in fulfilment not only of his own promises, but of many prophecies, the Holy Ghost descended on the disciples on the day of Pentecost, and abode with them; so that thus, evidently through the redemptive work of Christ, this "heavenly gift, the Spirit of grace," was secured for all who believe in him and obey him (comp. John vii. 39, and Acts v. 32).

25. Now as it was thus that the Holy Ghost was obtained and bestowed, so is it by him, and through his in-

dwelling energy, that the full import of that redemption which is in Christ Jesus is developed in the lives of Christians, and that the grand end and purpose of that (ἀπολύτρωσις) redemption are secured. For what is the full import of that redemption? and what are its grand ends and purposes? These things are most solemnly and emphatically taught in many places. We may learn fully of them from the mode in which the members of the Christian Church were addressed by the Apostles. Thus Paul told the Corinthians, 1 Cor. vi. 20, "Ye are not your own; ye are bought with a price." St Peter, in his first Epistle, i. 18, 19, describes the price at which Christians were bought, "Not with corruptible things like silver and gold, . . . but with precious blood, as of Christ, a lamb without blemish or spot." They were taught to consider themselves as having been actually bought by the most solemn of all transactions, and by the most costly of all prices, even by the blood and death of Christ. And while thus taught to consider themselves as no longer their own, but his, who bought them with his own blood, and God's unto whom he redeemed them: so as emphatically are they taught for what great ends and blessed results they had been so redeemed. Thus Paul says, 2 Cor. v. 14, 15, "For the love of the Christ constrains us: for we thus judge, that if one died for all, then all died; and he died for all, that we who live should no longer live unto ourselves, but to him who died for us and rose again." Again, in the last verse of this chapter it is said, "Him who knew no sin, he made sin for us, that we might become righteousness of God in him." And we thus read in Titus ii. 14, "Who (that is, Jesus Christ) gave himself for us, that he might redeem us from all iniquity, and sanctify to himself a peculiar people, zealous (ζηλωτήν a zealot, see page 390) of good works (comp. 1 Pet. i. 18, &c., Eph. v, 1, 2).

26. But these very ends now enumerated are secured and wrought out among "the called," "the saints," "the true disciples of the Lord," by his "quickening (ζωοποιοῦντος)," "energizing (ἐνεργοῦντος)," and "sanctifying (ἁγιάζοντος)," Spirit, and in accordance with the Truth (John viii. 31, 32). "The Spirit it is that maketh alive," saith our Lord, John vi. 63, "The flesh profiteth nothing, the words which I speak unto you, are spirit, and are life." "The last Adam was for a life-giving Spirit" (1 Cor. xv. 45). Quickened by the Spirit—by that Spirit which Jesus the Son of God received not by measure—by that Spirit which, when ascending on high, and leading captivity captive, was among the gifts he received to bestow upon men—by that Spirit which is received by the hearing of faith, and not by works of Law, Gal. iii. 2, v. 5 (for Law is not able to make alive ζωοποιῆσαι, Gal. iii, 21; Rom. viii. 3), believers are enabled "to live unto him who died and rose again." That it is in the same mode "the believing (οἱ πιστεύοντες)," become "righteousness of God in Christ Jesus, who, though he knew no sin, was made sin for us," I have already endeavoured at some length to show, and therefore need not now dwell upon this theme. And while speaking of the tendency and effects of "the saving Grace of God, which hath appeared unto all men," namely, its "teaching or educating such as have received it, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world, looking," &c., it appeared how that very end was reached, for the securing of which "Christ gave himself," and "was given of the Father." But the same view of the import of Christ's redemptive work, and of the mode in which it is carried on, is most strikingly and beautifully presented in a passage of Acts, chap. v.; for there it is declared, as we read in the 30th verse, how God raised (ἤγειρε) Jesus, whom the Jews had

slain and hanged on that tree (ἐπὶ ξύλου); on which, as the Lamb of God, he took away the sin of the world (John i. 29); on which he bore our sins (1 Pet. ii. 24); and to which he had been nailed "when delivered for our offences" (Rom. iv. 25). Then at the 31st verse it is declared for what ends God raised him, who had thus died, "He even exalted him at his right hand a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins,"—that very repentance unto life spoken of in Acts xi. 18;—that very remission of sins described in Acts x. 43;—and those very benefits described as being of the New Covenant (Jer. xxxi. 32; Heb. viii., x.; comp. also Rom. iv. 26; 1 Cor. vi. 11; Titus iii. 3–7). And lastly, at the 32d verse, it is taught how the Holy Ghost, given by Jesus Christ to his disciples, was "with them the witness of all these things;" and how that Holy Ghost should also "be given to all who obey Jesus," who had thus "been exalted to the right hand of God, a Prince and a Saviour, to give repentance unto Israel, and remission of sins."[1]

[1] That a Divine agency was exerted in and upon the people of God, both before the giving of The Law and during the legal dispensation, (though "The Law" was not the medium of its conveyance), there can be no doubt. As my subject in the text has not required of me to advert to this, I now refer to it, lest it should be supposed that I had it not in mind, or that I was silent upon it for other reasons. I have, however, had it in mind, and thus refer to it; while, at the same time, I remark, that whatever may have been the exact nature, character, and extent of the agency of the Spirit of God previous to the appearance of the Messiah, still the mission of the Holy Ghost after Christ's death and ascension, along with the work he came to perform, presents a Divine manifestation peculiar to the Gospel or New Covenant. Even as the historical (but transcendental) fact, that in the Fulness of the Time the Messiah appeared, finished his work, and was exalted to be a Prince and a Saviour, gives a character to the Gospel dispensation peculiar to itself, and distinctive from all previous dispensations; so also does the fact of the mission of the Holy Ghost. If these marked distinctions between the Christian and all previous dispensations be overlooked, or be not

27. But there is another thing in the condition of men, and in the work performed by Jesus Christ for their delivery from that condition, which must be considered before the chief lineaments of "the redemption that is in Christ Jesus" can be discerned. I refer to the evil agencies which are spoken of in Scripture under the titles of Σατανᾶς, the adversary, Διάβολος, the accuser, and other descriptive terms; and to what is also said in Scripture of Jesus Christ as the one who hath effected a deliverance (ἀπαλλάγη) from the power and bondage of these, or as the one of whom it had been predicted "The Deliverer will come out of Zion" (comp. Rom. xi. 26; Isa. lix. 20; Acts xxvi. 18; Col. i. 12, 13; 1 Thess. i. 10).

28. In 2 Cor. iv. 4, we read of the "God of this world, who hath blinded the minds of them that believe not, lest (εἰς τὸ μὴ) the light of the glorious Gospel of Christ, who is the image of the invisible God, should shine unto them (αὐγάσαι αὐτοῖς)." St Paul told the Ephesians, chap. ii. 2, that "they had walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience." There is "a darkness and a power of Satan from which men are to be turned" (Acts xxvi. 18); and those whom Paul addressed (Col. i. 13) "God hath delivered (ἐρρύσατο) from the power of darkness" (comp. Acts xxvi. and 1

kept clear, then must this be done at the expense of overlooking and confounding many of the clearest statements of Scripture, and must have, as its effect, the introduction of much vagueness and uncertainty into the interpretation of many portions of Holy Writ. I have endeavoured to set forth what is stated respecting the connexion between Christ's death and exaltation and the bestowing of the Spirit, and respecting the work of the Spirit through the Truth in believers under the Gospel dispensation, as fully as my time and limits will permit. And I have not referred to the condition of men as respects the work of the Spirit of God under the earlier dispensations, only because I was not called on at this point to do so.

Thess. i. 9, 10). In Heb. ii. 14, mention is made of "Him that had the power of death, that is, the Devil." There seems to be an undoubted reference to the same subject in Heb. ii. 14, and in the words of our Lord, recorded at Matt. v. 25, and Luke xii. 58; for while by the Adversary (ἀντιδίκος) and other terms there employed, a most instructive lesson is drawn from the forms and processes of courts of Law, still a deeper lesson than the mere literal one is meant to be conveyed; and the Adversary who is spoken of in Luke xii. 58, and of whom it is said, "as thou art in the way, give diligence that thou mayest be delivered from him," cannot but be identified with "The Devil," in Heb. ii. 14. In such statements as these few just enumerated, there is most distinctly taught the existence of an evil and malignant power, which exercises an influence over man, from which he needs deliverance.

29. Now we are distinctly informed that Jesus Christ is the one who hath worked a deliverance (ἀπαλλάγην) from the Adversary, and that through him, who is The Deliverer, God saves from the power of Satan, and the wrath to come. Merely hinting at the primeval promise recorded in Gen. iii. 15, and dwelling not on the import of the temptation (Matt. iv.), nor on what might be drawn from a comparison of such statements as Luke iv. 13, x. 17, 18, xxii. 53; John xvi. 11, I would point out these express statements. In Heb. ii. 14, the writer, after having remarked, "forasmuch as the children are partakers of flesh and blood, he also took part of the same," says that this was done, "That by death he might destroy him that had the power of death, that is, the Devil, and might deliver them, who through fear of death, were their whole lifetime subject to bondage." In 1 John iii. 8, is contained this general affirmation: "For this the Son of God was manifested, that he might destroy the works of the Devil." In

exact accordance with this ran the commission given by our Lord to Paul, and recorded in Acts xxvi. 18; and doubtless it is in such accordance, because it proceeded on that work of Jesus, described in Heb. ii. 14, and was intended to execute the purpose described in John iii. 8. We find Paul, too, to whom this commission had been given, thus thanking God (Col. i. 12, 13), "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This is the kingdom of "The Deliverer," the Redeemer and Deliverer, who was to come "out of Zion, and turn away ungodliness from Jacob" (comp. Isa. lix. 20; Rom. xi. 26);—this is the kingdom of him, described as "Jesus, who delivered us from the wrath to come" (1 Thess. i. 10);—this is the kingdom over which Jesus was exalted to rule, because He had been obedient to death, even the death of the cross, and therefore God highly exalted him (Phil. ii. 9, &c.);—this is the kingdom over which, while the Lord Jesus Christ ruleth, the faithful subjects thereof are addressed, as in Eph. vi. 10, &c., or in Rom. xvi. 20, "And the God of Peace shall bruise Satan under your feet shortly; the Grace of our Lord Jesus Christ be with you."

30. From that department of Scripture teaching, of which a brief outline has now been given, I feel convinced that most important light is shed upon that "ἀπολύτροσις," which is in Christ Jesus. For it distinctly indicates, that through the death of Jesus, the Deliverer and Redeemer (ὁ ῥυόμενος), the power of the adversary and accuser of men hath been broken; and that through the same death Jesus Christ hath been exalted to sit on the right hand of God, as a Prince over a kingdom of Light and of Salvation, into which it is the grand end of the Gospel to bring

men out of darkness, and from under the power of Satan, "that they may receive forgiveness of sins, and inheritance among them that are sanctified by the Faith which is in Jesus Christ." But having been able only to allude to this subject, so that its place as an element in the redemption secured by our Lord might appear, I must now pass on, and endeavour to show what conclusions regarding the meaning of the condition, styled "justified" in Rom. iii. 24, appear to be taught by the affirmation, that it is formed or constituted "gratuitously, by His grace, through the redemption that is in Christ Jesus."

31. Having then inquired into that which, according to the teaching of Scripture, God bestows gratuitously, or in the manner of a gift (section ii.); and having seen that while the Spirit of Grace is styled expressly ἡ δωρεὰ Θεοῦ, the whole Salvation also which comes through Christ Jesus, and is enjoyed in Him, is called the gift of God (and this in a formula treating expressly of that subject), I conclude, that the condition called "justified," and which is said, in Rom. iii. 24, &c., (a formula, too, of the most precise kind), to be constituted or formed gratuitously, signifies "that Salvation which is to be found in Christ Jesus, and which involves a deliverance from the power of sin, and a renewal in righteousness and holiness of the Truth." Having inquired into that which God doth "by grace" or "by His grace" (section iii.), and having seen that God has not merely provided by His grace an objective salvation, but also by His saving grace leads the believing in the practice of self-denial and sobriety, righteousness, and godliness, in this present world, so that the appearance of the great God, and of our Saviour Jesus Christ, may at last be unto them a blessed event (which by the grace of God strengthening them it can alone be),—I conclude that the condition styled in Rom. iii. 24, "justified," and which is said to be formed

"by his grace," signifies the being saved from the dominion of sin, and the being enabled by Divine power to perfect holiness, and at last to see the Lord. Having inquired (section iv.) into that which comes through the redemption that is in Christ Jesus;—having found that Christ was the "ransom for many (λύτρον ἀντὶ πολλῶν)," or "a ransom for all (ἀντίλυτρον ὑπὲρ πάντων):"—that He died, "the just for the unjust," and "that God was in him reconciling the world unto himself, not imputing unto men their trespasses;"—having found that Christ died for all, so that they "who believe," and "who live," should no longer live unto themselves, but unto him who loved them, and gave himself for them, that he might redeem them from all iniquity, and that they are enabled to do this by that very Spirit of Grace which Christ received on his ascension as a gift for men;—and having found that by His death Jesus Christ is the Deliverer and Redeemer (ὁ ῥυόμενος), from all evil and malignant power, and that through death he hath destroyed him who had the power of death, "that is, the accuser;"—having seen all this, I say, I again conclude, when told how "through the redemption that is in Christ Jesus" the "justified (οἱ δικαιούμενοι)" are brought into this condition, that by this condition is meant the enjoyment of that whole Salvation, which, as it was obtained solely by the merit of Jesus Christ, so is it only to be enjoyed in Him, "in whom we have redemption, the forgiveness of sins, through his blood." To Christ's meritorious obedience is owing that whole Salvation which is sometimes styled "a washing of regeneration, and a renewing of the Holy Ghost, . . . that (ἵνα) being justified by the grace of God, we might become heirs according to the hope of eternal life;" and which is sometimes described as a "being justified as a gift, by grace through the redemption which is in Christ Jesus:"

this Justification, however, involving in it a washing of regeneration and a renewal by the Holy Ghost. And as it is all owing to Christ's meritorious obedience; so in Him is it alone to be enjoyed, "in whom there is redemption," "in whom there is no condemnation," and who is "the Lord our Righteousness." And thus by an examination in the light of Scripture "of that mode," "of that agency," "of that medium," in which and by which men are brought into the condition of being "justified," am I led to the same conclusions at which I had previously arrived on independent grounds; such as an examination of Titus iii. 3; 1 Cor. vi. 11 (Book II. chap. ii.),—of what is meant by "righteousness of God" (Book II. chap. iv.)—and of the grammatical import of the word δικαιόω (page 395).

§ IV. 32. *Some comments by Chrysostom on the principal passages founded on in this Chapter.*—The light in which Chrysostom viewed Justification or Salvation as a gift, appeared in so far in the quotation made from his writings at the commencement of this Chapter. But in reference to my remarks on what God bestows in the way of gift, made in the second Section of this Chapter, I will here adduce one or two additional quotations. The first quotation shall be from the Ninth Homily on the Epistle to the Romans. This passage is the third paragraph of the Homily; it contains the comment on Rom. v. 5, and it proceeds thus:—

"None of those therefore who live uprightly disbelieves in future things, as however many of the careless who are tormented with an evil conscience desire there should be neither judgment nor retribution. What then? Are our blessings matter of hope? They are in hope indeed, but not like mere mortal expectations, which often fall through and put to shame him who entertains them, the person trusted in for their fulfilment having died, or, if living, having changed his mind. Not such is our hope, but

firmly-based and immovable. For the Promiser lives always, and we besides who are to be immortal shall enjoy them even though we have died, for we shall rise again, and there is absolutely nothing that can put us to shame, as if we had been lifted up in a visionary and vain manner by perishable expectations. Having relieved them therefore sufficiently of all doubt by these statements, he does not confine his discourse to present things, but also introduces again future things, knowing that even the weaker class who seek present things, are still not contented with them. And he confirms faith in these future things, by the things already given. For that no one may say, What then, supposing God is unwilling to bestow such things? first, indeed, as we all know, that he is able to bestow them, and that he abides and lives always: so again, as to the question, Is He willing? this is answered by the things already done. By what things already done? By His love, which he has manifested towards us. Do you ask, What has He done? He has given the Holy Spirit. Wherefore, when he said, *Hope makes not ashamed,* he added the proof of this when saying, *That the love of God is shed abroad in our hearts.* And he did not say, Is given, but, *Is shed abroad in our hearts,* thus showing the bountifulness of the gift. For the very greatest was this gift he gave: not heaven, or earth, or sea, but what is more precious than the whole of these, and makes us angels instead of men, both sons of God and brothers of the Christ. And what means this? The Holy Spirit. And if he did not mean to reward us with great crowns after our labours, he would not have bestowed on us such things as these before our labours: but now he shows the warmth of his love by this, that he has not honoured us sparingly and by littles, but that he continuously pours out (ἐξέχεε) on us profusely the fountain of his benefits, and this before the contest. Wherefore, though thou mayest be of very small worth, do not despair, seeing you have love as your advocate with the Arbitrator. Therefore, when he said, *Hope makes not ashamed,* he attributed the whole not to our good works, but to the love of God. Having spoken of the gift of the Spirit, he passes over again in what follows to the Cross, and speaks thus: *For even the Christ when we were weak, died in due time for the ungodly. For with difficulty for a righteous man will one die, but peradventure for the good man some one might even dare to die. But God manifested his love towards us.* As for what he thus says, it means this: for if for the sake of a very

virtuous man, any one would not readily choose to die, contemplate the love of your Master, when he appeared in order to be crucified not for very virtuous men, but for sinners and enemies: which very thing he also immediately adds, *Because if when we were sinners Christ died for us, how much more when now justified in his blood shall we be saved through him from the wrath? For if when we were enemies we were reconciled unto God by the death of his Son, much more being reconciled we shall be saved by his life.* And though what is thus said may seem tautology, it is not so for him who adverts to it with exact care. For mark: he wishes to confirm them in the faith concerning future things; and in order to this, first, he shames them out of unbelief by the opinion of the just man" (Abraham, previously referred to), "showing how he was filled with faith, and said, What God promises, he is able to perform; secondly, from the grace that has been given; thirdly, from the tribulations, since even these can lead us into hope; fourthly, from the Spirit which we have again received; and the remainder of the proof he fetches from the death of our former sinfulness. And that appears which I remarked by anticipation, that what the Apostle speaks of is one and the same identical thing, and that there are found in it two, aye three, aye many more things; as first, that He died; then secondly, that He died in room of us sinners; again, thirdly, that He reconciled us, that He saved us, that He justified us, that He made us immortal, that He made us sons and heirs. Therefore can we receive strength not only through His death, he says, but also through the gift bestowed on us by His death: for assuredly had He done nothing more than merely die for such as we are, this would still have been the greatest proof of His love; but when He is seen not only dying for us, but bestowing on us gifts—such gifts too—and on such as we are, the things overtop all hyperbole, and induce belief in the most insensate. Neither is it any other who shall come to save us, but this very Saviour who loved us so when we were sinners, as to give Himself for us. You see, then, how great a force of proof this subject brings to confirm our hope in the things that shall be? For previous to this two difficulties lay in the way of our salvation; first, our being sinners, and next the death of our Master being necessary for our salvation: this latter was difficult of belief before it took place, and needing much love to bring it to pass; but now that this has happened, the next becomes easier: for we are now become friends,

and for the future there is no need of death. Will He then who so spared us when we were enemies, that He spared not His own Son, not befriend us when we are become His friends, and when, besides, there is no farther need to give up His Son? For often one does not save, either because he is unwilling, or because if willing, he is unable; neither of which things can be said of God, now that He has given up His Son. And that He is able, this in like manner has He shown, in that He has justified us who were sinners. What remains, then, to hinder us attaining to the future things? Nothing."

33. The next passage I shall cite is Chrysostom's comment on St Paul's account of spiritual gifts, as contained in the Twelfth Chapter of the First Epistle to the Corinthians. The extract commences about the close of the second paragraph of the Twenty-ninth Homily on the Epistle. It runs thus:—

"*Differences, indeed, are there of charisms, but the same is the Spirit.* He first applies a remedy to him that has the less charism, and who was ill at ease on that account. For wherefore, says he, do you lose heart because you have not received as much as another? But do you not see that the thing is a charism, and not a thing received as payment of debt? Therefore smooth down your pained feeling. This is the reason of his saying promptly, *Differences, indeed, are there of charisms.* Besides, he does not say, Of signs and wonders, but *Of charisms;* thus seeking by the name he gives to the gift not only to dissuade from ill feeling, but even to induce the acknowledgment of the grace. And along with that take this also into consideration, he says, that if you have received less according to the measure that is given, still, in being reckoned worthy to receive from the same source that he receives from who has got more, you enjoy equal honour. For you cannot say that the Spirit gave to him, an angel to you; for the Spirit, indeed, gave both to you and to him. Therefore he added, *The same Spirit.*

"So that if there be a difference in the gift, still is there no difference in the giver; for, from the same fountain both you and that other drink. And there are differences of services (διακονιῶν, deaconships), but the same Lord. For, still adding the salve of consolation, he also makes mention of the Son and the Father.

And by another name, again, he calls these very gifts, with the view of drawing thence still more consolation. This is his meaning in saying, *Differences of service there are, but the same Lord.* For when the man who had received less heard it called a charism, he might perhaps grieve; but on hearing it called a service, the matter becomes altered; for now the thing is indicative of labour and sweat. Why, then, do you grieve, says he, if he has ordered another to labour harder, at the same time sparing you? *And differences of energies* (ἐνεργημάτων), *but the same God energizing* (ἐνεργῶν) *the whole in all. But to each the manifestation of the Spirit is given for general advantage* (πρὸς τὸ συμφέρον). And what is the energy, or what the charism, do you ask? or what the service? Differences of name—nothing more; for the things are the same. For what he now calls a charism at another time he calls a service or an energy; for he now says, *Fulfil thy service;* and again, *I glory in my service.* And he says, in writing to Timothy, *For which reason I admonish you to cherish into a flame the charism of God that is in you;* and again, in writing to the Galatians, he says, *For the same that energized in Peter such an Apostleship, hath energized in me also in the direction of the Nations.* You observe that he makes no difference in the gifts of the Father and of the Holy Spirit. He does not obliterate the distinction of persons, God forbid, but he shows the equality in honour of the Essence (τῆς οὐσίας). For what the Spirit bestows as gift, that the Father energizes, and that the Son appoints and also bestows, according to the Apostle. But if the gift of one was less than that of another, and of this other again than that of a third party, still he would not set that forward, nor comfort any one that grieves by such considerations. But after these things he admonishes the same person by still other considerations, namely, the advantage to himself of the measure of gift bestowed on him, even supposing it might have been less. For when he had said, *That there is the same Spirit, and the same Lord, and the same God,* and when he had thus revived him, he again adds another consolation thus, *But to each one the manifestation of the Spirit is given for the general advantage.* But that no one might say, What matters it that there is the same Lord, and the same Spirit, and the same God, seeing that I have received a smaller measure? He says it is so, that in this way the general advantage might be secured. Justly, too, he calls the signs (τὰ σημεῖα) the Spirit's manifestation. For he that has the

Spirit becomes manifest to me a believer by his very Baptism; but this can be made manifest to an unbeliever in no other way than by the signs (ἀπὸ τῶν σημείων); so that even in this there is again no small consolation. For though the gifts differ, still there is but one manifestation: so that whether your gift be large or small, you are equally manifest either way. So that, if thou be earnest in showing that thou hast the Spirit, you have a sufficient manifestation. When, then, there is one and the same Giver, and when the thing given is a charism" (a thing purely gratuitous), " and when the manifestation takes place in this way, and this is rather an advantage to you, do not grieve as if one despised. For God is not dishonouring you nor exposing you when He made your portion less than that of another; but he rather spares you, and has an eye to your advantage. For him to receive a greater share who has not power to bear it, this would be really disadvantageous, injurious, and fitted to grieve. *For to one is given a word of wisdom* (λόγος σοφίας), *to another a word of knowledge* (λόγος γνώσεως), *according to one and the same Spirit; but to still another is given faith* (πίστις) *by the same Spirit; and to another charisms of healings, by the same Spirit.* You observe, that throughout he makes this addition, *By the same Spirit,* also saying, *According to the same Spirit;* for he knew that great consolation resides in this. *But to another energizings of powers, to another prophecies, to another discernment of spirits, to another kinds of speech, to another interpretation of speeches.* For since by this they enjoyed great wisdom, he placed it last, and adds, *But all this one and the same Spirit works in you* (ἐνεργεῖ). The universal medicine of consolation is this, that all receive from the same root, from the same treasury, from the same fountain. Therefore, continually drawing forth consolation by this mode of address, he smoothes down and gives consolation for what seems inequality. And as a little way back he represents both the Spirit, and the Son, and the Father, as distributing the charisms, so here he is satisfied with saying the Spirit, that you may hence learn again that His dignity is the same. But what means this, *Wisdom's word?* What Paul had, what John the son of thunder had. And what means, *The word of knowledge?* What the multitude (οἱ πολλοί) of the faithful had, who possessed knowledge indeed, but not so as to be able to teach, or easily to convey to another, what they knew. *And to another Faith,* he does not here mean the belief of the dogmas, but the

faith of the signs, concerning which our Lord says: *If ye have faith as a grain of mustard, ye will say to the mountain, Move away from this, and it will move away.* He also refers to the value put on this faith by the Apostles, who said, *Increase our faith.* For this is the mother of the signs. But to possess the *energizings of powers,* and the *charisms of healings,* is not one and the same thing. For he that possessed the charism of healings was in the habit of healing only; but he that possessed the energizing of powers was in the habit, in addition, of punishing. For power (δύναμις) consists not only in healing, but also in chastizing, as Paul struck one with blindness, and Peter put some to death. *But to another prophesyings, but to another discernments of spirits.* And what means this *discernments of spirits?* To know who is spiritual, and who is not spiritual; who is a Prophet, and who a Deceiver; according to what he said to the Thessalonians, *But despise not prophesyings; and proving all things, hold fast that which is good.* For even then great was the corruption caused by false prophets, since the Devil was striving with anxious malignity to supplant the Truth by the False. *But to another kinds of speech, but to another interpretation of speeches.* For the former knew, indeed, what he was saying, but could not explain it to another; but another possessed both of these gifts, and could use them alternately."

34. I would fain have gone on citing the paragraph that follows the one just given. To do so, however, is impossible, and I must now proceed to give the three paragraphs at the commencement of the Fourth Homily on the Epistle to the Ephesians. The paragraphs contain Chrysostom's comment on the first cardinal passage respecting Grace, which I interpreted and reasoned from at the beginning of the Third Section of this Chapter. The three paragraphs now cited will give the Preacher's comment on the Second Chapter of the Epistle, as far as the end of the passage I quoted. The comment runs thus:—

"There is a bodily death, and there is a psychical: but there is neither blame nor danger in sharing the former; for it is an affair of nature, not of choice. For it comes from the transgression of our Protoplast, and thereafter the matter took a natural course;

but besides it will soon be done away. But this psychical death, on the other hand, being an affair of choice, is chargeable with guilt, and has no end. Consider, then, that as Paul had already made it appear as a very important thing, that it is much more difficult to heal the soul than to raise the dead, so he now again affirms this to be a very great matter. *And you being dead,* he says, *in your transgressions and sins, in which ye formerly walked according to the course of this world, according to the Prince of the power of the air, the spirit that now works in the children of distrust.* You see the gentleness of Paul, and how he always counsels the hearer, and does not grieve him. For since he had said that they were advanced to an extreme degree of wickedness (for this is to be dead): so that he might not excessively grieve them (for men feel shame when their former sins are brought forward, even though they be forgiven, and were of no dangerous consequence), he gives them a fellow-worker, so that they may not think the whole their own, and a strong fellow-worker too. Who then is this? The Devil. So does he in like manner in his Epistle to the Corinthians: for he there says, *Be not deceived, neither fornicators, nor idolaters:* then he gives a catalogue of all the rest, and adds this, *Shall not inherit the kingdom of God.* Then again he says, *Such were some of you.* He does not say absolutely, You were, but *Such sort of persons were you* (τινὲς ἦτε), that is, such were you in a way. Here the Heretics violently molest us, affirming that these things are said of God, and rushing on with unbridled tongue, ascribe to God what belongs only to the Devil. How then shall we stop their mouths? By their own words. For if he be just, as you say, and yet did these things, then this is not the work of a just being, but of a very unjust and polluted being: but God can never be impure. And why does he call this being in question the Prince of this world? Because almost every human nature surrenders itself to this being, and all serve him willingly and of choice. And to the Christ promising innumerable benefits scarcely any attach themselves: but to this one who promises no such thing, but sends souls straight to Gehenna, all give way. And the rule in this world falls to this Being, so that he has more subjects than God; and yielding to him rather than God, except in the case of a few, on account of our sloth. *According to the power,* he says, *of the Spirit of the air.* This again he says, because this Being has his place under the sky, and aerial spirits are the powers by which

he energizes. And that his rule is temporal (ἀιώνιος), that is, about to be dissolved with the passing age (παρόντι ἀιῶνι), hearken to him as he tells at the conclusion of this Epistle—*For our wrestling is not with flesh and blood, but with the principalities, with the powers, with the rulers of the darkness of this age* (τοῦ ἀιῶνος τούτου). For that you may not on hearing him say world-rulers, suppose also that he means an uncreated being, he adds, *Of the darkness of this age.* Elsewhere also he calls the time of perverseness (τὸν καιρὸν τὸν διεστραμμένον) a wicked age (ἀιώνα), while not speaking of the creatures. For he who became ruler under the sky appears to me not to have fallen from his principality, even after the transgression. *That now energizeth,* says he, *in the sons of distrust.* Do you observe, then, that he leads neither by force nor by numerical power, but by persuasion? For he says *Distrust* (Ἀπείθειαν), as if we should say, he allures all by deceit and persuasiveness. And thus he not only consoles them by giving them a companion, but also by this companion's placing himself of his own accord in their company. Among whom, he says, we all had our conversation formerly. All, for it is not permitted that any one whatever should be excepted. *In the desires of our flesh, fulfilling the desires of the flesh and the mind, and were by nature the children of wrath, even as all the others.* But that he may not be suspected of saying these things in a false disparaging of the flesh, and lest any one should think there is some great fault in his statement, mark how he secures against this. *Fulfilling,* he says, *the desires of our flesh and of our mind;* that is, the lusts of pleasure. We have exasperated God, he says, and stirred up his wrath; that is, we are wrath, and nothing else. For as he who is a child of man is man by nature, in like manner also were we children of wrath, even as the rest; that is, no one was free, but we were all committing things worthy of wrath. *But God who is rich in mercy,* not merely merciful, but *Rich in mercy,* as he also says in another place, *In the abundance of his mercy;* and again, *Pity me, according to thy great mercy. On account of his great love wherewith he loved us.* He points out whence he loved us. For these things were not worthy of love, but of the extremity of punishment. And accordingly this is out of great pity. *And when we were dead in trespasses and sins, hath he quickened us together with Christ.* Again the Christ is brought forward, and to establish a matter most worthy of confidence. For if Christ the first-fruit

lives, so also shall we: God who quickened Christ, shall also quicken us."

"Do you observe that his whole speech has concerned the human element? Have you seen the exceeding greatness of His power toward us that believe? The dead, those who were children of wrath, he has made alive. Have you seen the hope of our calling? *He has raised us up together, and made us sit together.* Have you seen the glory of His inheritance? Yes, you will say, it is clear on the one hand what is meant by He has raised us up; but what does he mean on the other hand by affirming, *He has made us sit together in heavenly places in Christ Jesus?* How comes this to be, *He has raised us?* for no one has as yet been raised up, except it be when our Head rose, and we also were raised; as on the occasion too when Jacob worshipped, and when his wife made obeisance to Joseph. So is it in like manner with the sitting down: for when the Head has sat down, so also has the body. On this account he has added the words, *In Christ Jesus.* At all events, if he raised us not in this way, he did so by means of the Bath (διὰ τοῦ λουτροῦ); and how then did He make us sit down together with him? *For if we endure,* says he, *we shall also reign with him: if we die, we shall also live with him.* Truly is there need of the Spirit and of revelation, in order to understand the depth of these mysteries. Thereafter, that you may not be in doubt, consider what he adds: *That he might show in the ages to come the exceeding riches of his grace in his kindness towards us in Christ Jesus.* For when he spoke these things about Christ, these very things were indeed nothing to us; for what is it to us, you will say, that He rose? but now he has shown that it indeed concerns us, if Christ be united to us: besides that he also speaks specially of our interest in these things, saying, *For when we were dead in sins, he raised us up together and made us sit together.* Accordingly, what I said before I repeat, Be not unbelieving, but accept the demonstration from what has been previously said, from the Head, and from his willingness to manifest all goodness. And how will he manifest it, except this take place? *And he will manifest it in the ages to come.* What? That the Goods are great, and more to be confided in than all things else. For now, the things declared seem to the unbelieving "mere trifle;" but then, all shall see. You want to learn also how he makes them sit together? Hearken to Christ himself telling His disciples,

Ye shall sit upon twelve thrones, judging the twelve tribes of Israel; and again, *But to sit at my right hand and at my left is not mine to give, but to whom it has been prepared before by my Father.* So that it has been prepared. And well has he said, *In his kindness toward us in Christ Jesus.* For to sit at His right hand is an honour above every honour, and with which no other honour is worthy of comparison. This very thing, therefore, he says, that we shall sit. Transcendent, truly, his wealth; transcendent, truly, the greatness of his person, who is seated with Christ. Even though you had a thousand lives, would you not lose them for Him? Even were it necessary to walk into fire, would it not become you readily to do this? And yet, again, He says, *I will that where I am, there my servants may also be.* For were it necessary to be cut in pieces daily, would you not willingly endure this for the sake of these things? Consider where He has sat down, *Far above all principality and power.* And to sit with whom? With Him. After being what? One dead, a child of wrath by nature. And after accomplishing what? Nothing. Surely now is the time to cry, *Oh! the depth of the riches of the wisdom and knowledge of God. For by grace are ye saved,* he says. For that the greatness of the benefits may not lift you up, see how he depresses you. *By grace ye are saved,* he says, *by faith* (διὰ πίστεως). Then, again, that our free will (τὸ ἀυτεξούσιον) may not be injured, he added what was our own" (namely, faith πίστις); "still he again takes away even this by saying, *And this not of yourselves.* Not even the Faith (ἡ πίστις), he says, is of yourselves; for unless He had come, unless He had called, how could we have believed? *For,* he asks, *how shall they believe, unless they have heard?* Accordingly, not even the matter of the Faith (τῆς πίστεως) is ours. *God's,* says he, *is the gift: not of works.* What he says, is not that the Faith (ἡ πίστις) is sufficient to save. But what he says, is, that God has demanded this of us, that we may not be saved empty and idle. He has said, that the Faith (ἡ πίστις) saves, but through God; for since God has willed, the Faith (ἡ πίστις) saves. Otherwise, how does the Faith (ἡ πίστις) save without works, tell me? This itself is God's gift. That no one should boast, that he may make us grateful for grace. What next? Does he say, that he has forbidden to be justified by works? By no means; but no one, he says, is justified by works, that the grace and philanthropy of God may be manifested. He does not repel those that have works, but he saves by grace such as have

beforehand given themselves up from the works (προδεδομένους ἀπὸ τῶν ἔργων), so that no one may have ground of boasting for the future.

"Then, lest you should remain idle after hearing that the whole is rightly carried on by faith (πίστει), and not by works (ἐξ ἔργων), observe what he has added: *For we are his workmanship, created in Christ Jesus unto good works, which God has afore prepared that we should walk in them.* Consider what he says: he here points out the Regeneration. Truly it is another creation: we are led along from a state of non-existence into a state of being. We are dead as respects what we formerly were—that is, the old man; and we have become what we were not formerly. The thing is truly a creation, a more precious one than the other; for as, on the one hand, by that other came our life, from this, on the other hand, comes our living well. *In good works which God hath afore prepared, that we should walk in them;* not that we should begin, but *That we should walk in them:* for we need a virtue continuous, and extended to our death. For neither, if we needed to journey along a road leading to a royal city, after finishing the chief part of it, we should yield to fatigue and sit down near the close, would the portion of the journey made advantage us. So neither would the hope of the calling profit at all those who had it, unless we should walk worthy of Him who calls. Being called, then, unto good works, let us continue working all good works. For we were called for this purpose, not that we should do one work, but that we should do every good work. For since five senses are given us, and it is our duty to use them all, so likewise in the case of all the virtues. For if any one should live chastely, but may be pitiless, or should be pitiful, but avaricious, or should withhold from other people's property, but should not impart of his own, all is in vain. For one virtue alone will not suffice to place us with confidence at the judgment-seat of Christ; for we have need of much, and various, and of every sort, and of the whole of, virtue. For hearken to the Christ telling His disciples, *Go and make disciples of all nations, teaching them to observe all things that I have commanded you;* and again, *Whoever shall break one of the least of these commandments, shall be called least in the kingdom of Heaven;* that is, in the resurrection. For he shall not enter into the kingdom; for He was wont to call the time of the resurrection the kingdom. *If he shall break one,* he says, *he shall be called the least.* So that all are

required of us. And observe, that it is impossible to enter without mercy; even if this alone be wanting, we must go away into the fire. *For depart,* says he, *ye accursed, into the fire prepared for the Devil and his angels.* Why and wherefore? *Because I hungered, and ye gave me not to eat; I thirsted, and ye gave me no drink.* Do you observe how, being accused of nothing else, they perished on account of this? And the virgins, on account of this only, were excluded from the bride-chamber; but because they wanted the aid that comes from mercy, they did not enter with the bridegroom. *Follow peace,* he says, *with all, and holiness without which no man will see the Lord.* Observe, then, that without chastity it is impossible for any one to see the Lord. But not in every case is it possible, even with chastity, to see Him; for often something else is an obstacle. Again, let us do everything righteously, but yet give no assistance to our neighbour, neither in this case shall we enter into the kingdom. Whence does this appear? From the case of the servant who owed the talents. For in that case the virtue was entire and spotless, and nothing was awanting; but since he was slow to accommodate, therefore was he justly excluded. And it is possible to fall into Gehenna from injurious speech alone. For our Lord says, *He who calls his brother, Thou Fool, shall be liable to go into Gehenna.* So that though any one do all things righteously, and yet be a mocker, he will not enter into the kingdom. And let no one lay cruelty to the charge of God, if he excludes from the kingdom them that have fallen in this way. Even amongst men, if a man have committed any of the things forbidden by Law, he has thereby fallen from the presence of the King; even if he should have transgressed one of the enacted laws, even if he should have accused another calumniously, he loses his command; even if he should be taken in the act of adultery, he becomes unworthy; though he may have done innumerable things righteously, he is ruined; and if he should have committed murder, and be convicted, this also is enough utterly to destroy him. And if the laws of man enjoy such a guardianship, by how much more those of God? But God is good, they say. How long are we to utter this foolish saying? Foolish, indeed, I call it; not that God is not good, but that we think His goodness serviceable to us for these things, though we have on innumerable occasions controverted this very error. For hear what the Scripture says: *For say not, His mercy is great, it will deal propitiously* (ἐξιλάσεται) *with the multitude of*

my sins.[1] He does not forbid us to say, *His mercy is great.* God forbid. He does not dissuade us from this, but He rather wishes us to say this perpetually, and about this Paul was very zealous; but then he dissuades on account of what follows. He says, Do not extol the philanthropy of God for this end, namely, to sin, and afterwards say, *His mercy will be propitious to the multitude of my sins.*"

32. And now would I bring these quotations to a close, by citing from the Fifth of the Homilies on the Epistle to Titus, the comment on the passage in that Epistle respecting Grace, namely, Titus ii. 11, 14. The comment is comprised in the first two paragraphs of the Homily, which run thus :—

"After beseeching from servants the utmost virtuousness (for it is certainly great virtue to adorn the doctrine of our God and Saviour in all things, and to give no handle to Masters, no not in the smallest matter), he then adduces the right reason why servants ought to be such. And what is this? *For*, says he, *the saving grace of God* (τοῦ Θεοῦ) *has appeared.* For will not they who have God for their teacher (διδασκάλου) and have received forgiveness of innumerable sins, be such as I have described? For you have seen that, among other things, he seeks in no mere chance way to make them modest and humble on this account, namely, because though guilty of innumerable sins, they have not paid the penalty, but rather received forgiveness and innumerable blessings. For tell me, if any man taking a servant that had committed innumerable offences, should not punish him severely with the lash, but should not only forgive him all these past offences, but should warn him that punishment would be exacted for future offences, and should both order him to watch that he may not fall into such again, and should honour him with the greatest gifts; who do you think would not feel deeply reproved on learning of so great grace? But do not suppose that the Grace (ἡ χάρις) merely reaches to the forgiveness of past sins, it also guards us in the future; for this also is the property of Grace. But if its character should be not to punish them that continue in ill-doing, such a thing as this would be no more Grace, but a certain incentive to ruin and cor-

[1] Ecclesiasticus v. 6.

ruption. *For,* says he, *the grace of God has appeared instructing us, that denying the ungodliness and the wordly lusts, we should live soberly, righteously, and godly in this present age, waiting for the blessed hope and the appearing of the glory of the great God and Saviour Jesus Christ.* Behold how he places the rewards together with the virtue. And this is the property of Grace, to withdraw from things of this life, and to lead to Heaven. He points out in this passage two Epiphanies; for there are two—the former that of Grace, the latter that of reward and righteousness. *That denying,* he says, *the ungodliness and the worldly lusts.* Behold in this the statement of the entire body of virtue. He did not say, that we should flee, but *That denying.* Denial shows how great is the separation; how great is the hatred; how great is the aversion; with as powerful an affection (of antipathy), and with as great zeal as they turn away from idols, let them also, he says, turn away from the whole body of wickedness itself, and from the worldly lusts. For even these are also Idols, worldly lust and the lust of much gain (πλεονεξία); and this latter he calls idolatry, and whatever things serve us for the present life are worldly lusts; and all things whatever that pass away in the present life, constitute world-lust. Let us therefore have no concern with those things. The Christ has come, that we might deny the ungodliness. He calls the Dogmas" (τὰ δόγματά φησι, meaning the false philosophical, and other, principles and maxims that upheld Paganism), "ungodliness; and worldly lusts, the wicked life. *Let us live soberly, and righteously, and godly in the present age.*"

"You observe, then, what I am always saying too, that sobriety (σωφροσύνη) is not merely to refrain from fornication, but also to be without other lusts? Therefore he who loves wealth is not sober. For as the former loves persons, so the latter loves possessions; and this latter has a more unbridled spirit than the former, by how much as he is not urged on so violently. For that charioteer would be declared to have least power, not who was unable to restrain the unbroken and unmanageable horse, but who could not subdue the thoroughly broken and gentle-tempered one. What is this then, you say? That the desire of possessions is less powerful than of Persons? By all means, to be sure; and the thing is demonstrable in innumerable ways. And First, because the desire of Persons springs up by necessity; and its origin by necessity appears in this, that it is a work of labour to regulate it, since

it is implanted by nature. Secondly, because there is not much need of wealth to the aged, but there is need of wives for the sake of sobriety; and no one can blame a man with living with his wife in old age, but all may blame him for doting on wealth. And indeed many of the philosophers without have contemned wealth, but never woman; thus love of the latter is a more tyrannical affection than love of the former. But since our discourse concerns the Church, let us not fetch our examples from without, but from the Scriptures. This blessed man then places this almost in the position of a precept when he says: *Having food and raiment, let us be content therewith;* and respecting wives, *Do not defraud each other, except it be by mutual consent;* and again, *Come together again.* And you may often see him laying down rules about lawful union. And, indeed, he permits the enjoyment of this affection, and the entrance on a second marriage: and he takes great care about this whole matter, and nowhere chides concerning it; but he everywhere condemns him who pursues wealth. And as on the one hand, the Christ often enjoined respecting wealth, *To flee this destruction;* so on the other hand, he never enjoined abstinence from marriage. For hear what he says respecting wealth: *Unless a man forsake all his possessions.* He has nowhere said, Unless a man forsake his wife; for He knew how tyrannical a command this would be. And this same blessed Apostle says to Timothy, *Marriage is honourable, and the bed undefiled.* Nowhere does he call carefulness about wealth honourable, but the contrary: *But those who wish to be wealthy fall into temptation and a snare, and many foolish and hurtful lusts.* He did not say, To collect wealth, but *To be wealthy.* But that you may learn this from common sense, it was necessary to adduce this saying. For let any man be once deprived of his wealth, and he is no longer tossed about by the desire of it, for nothing creates so much the desire of wealth as the possession of it. But it is not thus with the love of persons, for even many eunuchs cannot cast out the fire that inwardly disturbs them; for desire may still continue in these persons. Wherefore has he said these things to us? Because the avaricious have less chastened characters than fornicators, in proportion as they are impelled by less powerful affections. Still the case is rather one of too great indolence to resist evil than of power in the lust. For even in this case, the natural affection is such, that though a man do not marry, nature nevertheless continues in all its own

actions and operations: in the other case things are not so. *And let us live godly,* he says, *in this present age.* And what is the hope?—what the reward of the labours? *Expecting,* he says, *the blessed hope and appearing.* For certainly there is nothing more blessed than this—nothing more to be desired. But words cannot present these things; and the blessings that shall then be far exceed comprehension. *Expecting,* he says, *the blessed hope and the appearing of our great God and Saviour.* Where are they who say that the Son is less than the Father? He says, *The great God and Saviour.* What will he who has saved His enemies not do then, when he takes in hand the reprobate? He says, *The great God.* When he says, The great in reference to God, he does not say great in comparison with anything, but absolutely great in comparison with Whom there can be no other great, for any other is great by comparison. Any other thing is only great by reference and by comparison, not by nature; but now God is incomparably great. *Who gave himself for us,* he says, *that he might redeem us from all iniquity, and purify unto himself a peculiar people*—that is, an elected people, and having nothing in common with the others—a *zealot of good works.* You see, then, what things are needed of us. Not simply works, but a Zelotes; that is, one addressing himself with all affection to virtue herself, with all the fitting keenness. It was the part of His philanthropy to deliver them that were burdened with evils, and suffering incurable diseases: what came to be done afterwards was ours as well as His work."

My time and space forbid me to add more, though much instructive and interesting matter, that might have been added, makes me regret the necessity of omitting it.

CONCLUSION.

1. I believe that I have now thoroughly established on the basis of Scripture, or rather, to speak quite as the truth is, I have shown to be thoroughly Scriptural, that form of the doctrine of Justification or Salvation described in the Heading prefixed to the Second Book of this Statement. For it has now appeared that even what Holy Scripture describes now as "Righteousness of God by Faith of Jesus Christ," and now as "Justification by Faith of Jesus Christ," is no mere imputative, external, and forensic Justification or Salvation received only by an "instrumental faith," but a combination of a cleansing, sanctifying, renewing, rectifying, and liberating process, conducted by Divine Power, with acts of forgiveness, justification, and adoption, pronounced out of an ineffable Divine Mercy, and guaranteed by an immutable Divine faithfulness. The very portions of Scripture heretofore believed to teach the very opposite of this, are now seen manifestly just to teach this very dogma. And now there comes in thoroughly to clench this conclusion, that large and compact, that manifestly unanimous and univocal body of Scriptural teaching which bears on Baptism, and has been in part explained in the Second Chapter of the Second Book of this Statement. This body of Scriptural teaching was sufficient by itself to establish what I have maintained to be the true dogma. But the ground on which this dogma rests shows itself to be utterly impregnable, when the very heights from which it at one time appeared to be commanded have been enclosed in the

same range with itself, and formed into equally strong grounds of defence with itself. And I do not now stand by myself (God has always been with me in this single matter, though, as respects man, I have stood in this land by myself, or latterly in company with Knox) in defence of this ground; but I now enjoy the complete comradeship of Chrysostom, and Augustine, and Damascenus. I utter and defend, then, no "crotchets," and no "novelties." I defy the men who nigh overcame me twelve, or fourteen, or sixteen years ago, by describing, in the way of their own tactics, what I maintained, as "crotchets" and "novelties," to describe it now in like language, and even in the way of their own tactics, as I still maintain it in a more fully developed form. Let them do so, even in their own way of tactics, if not as men and scholars, and then we shall see whether they are indeed better Greek scholars and better Theologians than "Mouth of Gold." I can wait, happy and blessed, in the impregnable citadel God has led me into.

2. But respecting the Type of doctrine set forth in the Heading to the Second Book of this Statement, and established in this Work to be the true Divine Dogma, I confidently affirm another unspeakably important matter. First, it is absolutely symmetrical. All the dislocations and confusion hideously observable in the opposing Type are non-existent in this. Repentance, Regeneration, Renewal, Righteousness, Holiness, Sonship in the full sense of the term, and Faith, not as a mere unintelligible "instrument," but as a living "organ," find and occupy their own places as elements of that Justification or Salvation made known in the Gospel. For all these elements go along with Forgiveness and Acceptance of the regenerated as one with Christ by God, to form this Justification or Salvation. This is the very doctrine now seen to be taught even in

Rom. iii. 22, &c., and Eph. ii. 8, &c., heretofore the strongholds of the antagonistic dogma. And Tit. iii. 8, &c., with 1 Cor. vi. 11, clench the truth of the Divine dogma I maintain. Secondly, by this Divine dogma that horrible collision between the principle of "gratuitousness" and every Divine sanction of Righteousness and Holiness, consequent on making Justification or Salvation as well absolutely external, or imputative, or forensic, as absolutely gratuitous, is shown to be purely factitious. It exists not, save as a consequence of the radical error that makes the Faith spoken of in Scripture mere Belief or Trust, and maintains Rom. iii. 22, &c., Eph. ii. 8, &c., to mean only the external or imputative Justification or Salvation. The Divine dogma, then, as now ascertained, is a perfect gem, free from every flaw of paradox, of water the purest, and showing no speck of cloudy error: it is a Heaven-produced crystal of perfect symmetry. The peccant point whence ran the flaw in the dogma I have been contending with, appears not at all in this Divine Dogma; for Faith assumes in it its own full normal character, and so does each of its other constituent elements; while all the elements coalesce with a heavenly fitness in their respective places. At the very same time this perfect Orient takes its flaming place in the very front of the Diadem of Eternal Truth worn by the Eternal Wisdom, and Son of God; not only fitting in with all other truths with perfect harmony, but combining with all others to radiate forth an Eternal lustre of Wisdom, Righteousness, Holiness, Philanthropy, Mercy, and Love.

3. And now I would remark upon the safeguard against the darkening and defiling corruptions, and the superstitious practices based on these corruptions, which in a large portion of the House and City of God have for ages overlaid the heart of Catholic Truth; and which have always been intruding themselves afresh where endeavours

have been made within the fields of Protestantism to introduce the pure Biblical and Catholic Truth. No more striking example of this latter statement is to be met with than Scotland immediately after the Reformation, and while placed under the Confession of Knox, which, excepting in the matter of the Baptism of unconscious babes, was purely Scriptural and Catholic. While Scotland was under that regime, the entire bastard Catholic system began to rush in like a flood, especially from the time that Laud gained the ascendancy, so that the only remedy, as it appeared then, was the introduction of that as monstrous antagonistic system produced at Westminster. What then is the true remedy for, and safeguard against, all these evils? None other but the Truth, as it is in Holy Scripture. That supplies at once the pure and unblemished Catholic Verity; and the true medicine, the true Catholicon, the true Safeguard and Phylactery against all corruption and superstition. How it does so, has been demonstrated radically, and from the most fundamental principles, in this very Statement. For therein has been demonstrated from Scripture as the Truth of God the orthodox and Catholic doctrine of Justification or Salvation, but that in union with the orthodox and Catholic doctrine and practice of the Baptism of Catechumens. That the latter is as surely the orthodox and Catholic doctrine and practice, as the former is the orthodox and Catholic doctrine, has been made to appear; for as the doctrine shines forth illustriously in Scripture, and was never contradicted till the times of the Reformation; so the Baptism of Catechumens was as undoubtedly taught in Scripture and followed in the Church, till the opposing practice gradually creeping in under superstitious feelings, and mere shows of Scriptural authority, at last took a start from the dogma of Cyprian and his Council, and at length subdued

the world to itself. Scripture applied to Ecclesiastical Writings and Documents, makes this clearly appear. And Scripture applied in a like manner will, if faithfully and energetically employed, let in its own blessed illuminating and liberating light, until there be completely purged away all such gross superstitions as the Mass (either in its Romish, Greek, Oriental, or Protestant contraband, forms); as a Priestly Caste, possessing by mere virtue of its existence as a Caste, and in spite of any amount of ignorance or want of faith, or disbelief, a quasi-miraculous or magical power and virtue; or as a mere Genealogical Hierarchy, claiming also for itself exclusively Apostolic powers and virtues, on the ground of an unintelligible lineal descent, and not on the ground of communion through sound doctrine, pure worship, Scriptural Regimen and Discipline, sealed by this Divine Imprimatur: that Darkness, Ignorance, Error, Evil in all its forms, are made to flee in rabble rout before them; and that Light and all sound Knowledge, and God's glorious Truth of all kinds, and Righteousness, and Holiness, and true Happiness in private, domestic, social, civil, and political Life are made to take their place.

END OF VOLUME I.

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